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GRATEFUL FOR HELP FROM CHURCHES

German Chancellor Adenauer expresses thanks to Dr. Fry

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10 CENTS

Good Answer

ON A RECENT TV PROGRAM, the master of ceremonies was questioning a youngster who appeared to be nine or ten years of age.

"Tell me," queried the MC, "who is the 'Father of our Country'?"

"God," quickly replied the lad.

Frustrated for the moment, the MC rather flounderingly tried to get back on the track by saying that George Washington is generally considered to be the "Father of our Country."

Then, in the apparent spirit of "let's try it again," the MC asked the boy a second question: "Who is the most important woman in the United States?"

"My mother," the lad answered with gusto!

WHETHER THE LAD had any pre-telecast briefing or not is a matter of speculation. But this much is certain—he was solidly convinced of these two basic truths:

God is the "Father" of our country—and all countries.

A lad's mother is the most important woman in his life.

And that's a pretty good beginning for anyone who is developing a worthwhile philosophy of life!

—LESLIE CONRAD, JR.

The LUTHERAN News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentine
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COVER PICTURE. During his recent visit to the U.S., Dr. Konrad Adenauer, head of the West German government, thanked American churches for their postwar relief work in his country. Church relief agencies include Lutheran World Relief of which Dr. Franklin C. Fry is president.

THE CHURCH IN THE NEWS

More refugees may reach America

Church people had campaigned since soon after World War II to persuade Americans to be generous in providing living space for some of the homeless Europeans. Refugees from east of the Iron Curtain have been piled up by the millions in western Europe, especially in western Germany, without houses, jobs, or personal property.

This month the U.S. Congress was again face-to-face with the refugee problem. President Dwight Eisenhower asked Congress on April 21 to enact legislation admitting 240,000 refugee immigrants in the next two years. "These refugees and escapees, searching desperately for freedom, look to the free world for haven," said the president. Bills to authorize the immigration were introduced in the Senate a few days later.

The DP law in effect for three years permitted 336,000 immigrants to enter the United States. It expired Dec. 31, 1951. U.S. Lutherans sponsored 36,091 displaced persons reaching America under that law. In 1952 the Congress defeated a proposal to admit a new group of non-quota immigrants. Some congressmen say that unless the McCarran-Walter immigration law is amended, no new program for refugees can be enacted.

Lutherans still aid in resettlement

To Canada, Australia, and South America a steady stream of refugees has continued to flow. The Lutheran World Federation still maintains a European staff to screen and endorse candidates for emigration. Most of the 30,000 postwar Lutheran emigrants to Australia have received LWF help. A new resettlement agreement between the Australian government and the Lutheran World Federation was reported in March.

As the U.S. resettlement program came to a standstill, the New York office maintained by the National Lutheran Council was whittled down in size. Last month Miss Cordelia Cox, who had given the resettlement program brilliant leadership for five years, left the office to return to the Council's Division of Welfare staff.

Thirty-six Lutheran resettlement committees in various areas of the United States have continued in operation. They aid the trickle of immigrants still reaching the U.S. on regular quotas, and give legal and financial aid to DPs who face special problems in settling down.

Good report from ULC treasury

Prospects were bright this month for fulfillment of the program charted for 1953 by the United Lutheran Church's boards and agencies. According to the ULC treasurer's report on April 20, the 4,253 United Lutheran congregations intend to give the church the $5,232,400 needed to finance the program.

Offerings for the church's apportionment budget in April jumped a sturdy 36 per cent ahead of 1952 income for the month, reported ULC Treasurer Edmund F. Wagner. Part of the explanation was found in the church calendar. Palm Sunday, always a day of large offerings, was in April in 1952, and does not affect the ULC apportionment income until the May report. In 1951 Palm Sunday was in March.

But the 1953 progress is larger than the calendar can account for. In three months, Jan. 21 to April 20, total received on the church budget was

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36,501, which is 22 per cent more an the 1952 total of $682,789.

Lutheran World Action funds were ming in faster in 1953 than last year, e treasurer said. Total to April 20 was 51,029, which is 23 per cent more an in the first quarter of 1952. "World ction Sunday" offerings on May 3 are pected to raise the total a long way to- ard the year's goal of $1,388,000.

erman bishop must quit

American churchmen who went to erlin last summer were shocked when ey saw how roughly the postwar years id shattered the strength of the Lu- eran bishop of Saxony, Dr. Hugo ahn. The bishop had reached Berlin r the Lutheran assembly in August, though he was unable to attend the 'orld Federation sessions in Hannover.

BISHOP HUGH HAHN
Enough is enough

Saxony, homeland of Luther and of e Reformation, is deep in the Soviet one. Dr. Hahn, who became bishop of e Saxon Church in 1947, struggled ith the problems of defending the church against Communist attacks. A decade earlier he had been through a similar struggle with the Nazis, and was ordered out of Saxony in 1938.

This month the 67-year-old Bishop Hahn was ready to give up. His health had broken to such extent that he cannot complete his term in office, he said. A synod of the church will have to elect a successor.

German Church answers Communists

There were no soft words when churchmen met in Berlin in late April for annual sessions of the United Lutheran Church of Germany. Communist attacks on the church are "inhuman," "Gestapo-like," and "inexcusable," it was said.

The church "will see to it that the whole world learns about the terror measures used by the Communists and about the complete untruth of the charges they are making against Protestant pastors and the church's youth organization," said Bishop Hanns Lilje, Lutheran World Federation president.

There are no indications in the German Soviet Zone of "the so-called Eastern peace offensive," a church official stated. "On the contrary, the East German government's recent actions must be regarded as an all-out attack on the church and on religion. At least 50 clergymen and church workers have been arrested so far this year."

The most defiant protest ever made by German Lutheran leaders against Communist tactics was signed by seven bishops, including three who live in the Soviet Zone, Dr. Hahn of Saxony, Niklot Beste of Mecklenburg, Moritz Mitzenheim of Thuringia.

"We know of many cases of young men being expelled from school because they would not renounce membership in

the *Junge Gemeinde*" (church youth group), said the bishops. "We know of other serious incidents in which irresponsible pressure was exerted on young people to break the backbone of their conscience and belief.

"We also know of incredibly severe sentences being imposed in cases in which the general sense of justice of the whole civilized world would have judged quite differently," the bishops said.

Catholic protests India mission policy

A Roman Catholic archbishop answered promptly when officials of the government of India warned that foreign missionaries would have to stop preaching Christianity in that country. He would not agree to limit missionaries to educational, medical, and social welfare work, said Archbishop Ludwig Mathias of Madras.

Millions of Christians in India "are entitled to spiritual guidance from any country," the archbishop asserted. "It is curtailing their right to deny them this guidance because of its source." He said the government's policy is not consistent with the Indian constitution or with the Hindu principle of tolerance.

Missionaries are being refused entry into India unless they have special technical or educational qualifications, said the archbishop.

Churchmen versus indecency

Heroines on the covers of 25-cent books had been more disrobed each year. Publishers of Signet, Mentor, and other series of reprint fiction inspired their artists to combine nudity with violence in the cover illustrations for the pocket-sized books on sale in practically every drugstore and newsstand in America.

For more than a year a storm of opposition was building up, especially in church groups such as the Holy Name societies of Roman Catholic churche In a dozen states during midwinter bil were introduced in the legislatures empower police chiefs and sheriffs raid newsstands for indecent publicatio or to set up censorship committees.

Georgia created a commission heade by the Rev. James W. Wesberry to car paign against lurid books and magazine Pennsylvania's Governor John S. Fi endorsed a crusade launched in a 2 county area by Knights of Columbus.

In Kentucky a grand jury recor mended a Louisville city ordinance e tablishing a citizens' committee to cens magazines, comic books. In Newar New Jersey, Protestant and Roman Ca olic clergymen were guests at the burni of a stack of obscene books and phot graphs gathered by the police.

Reaction sets in

The tide turned slowly during April the clergymen-plus-police campaign clean up the book market. The Minn sota legislature rejected a sharp-tooth bill to censor books and pictures. "Ev the Old Testament might become doubtful legality" if the bill were passe warned Earl R. Larson. "Many works art in galleries of the state would ha to be disposed of."

New York's Governor Thomas Dewey vetoed a bill enacted in the st legislature to extend to police chiefs a sheriffs the right to seek injunctio against books and pictures.

Suit was filed in federal court in Cle land against the Youngstown, Ohio, ch of police who had banned the sale 443 paper-covered books. The Americ Library, bringing the suit, said it l $50,000 in sales since the police crac down on 39 of its publications.

A list of books which Catholic ganizations use in spearheading the ne

nd clean-up is compiled by the "Na-nal Organization for Decent Litera-re." The campaign parallels the Legion Decency program among Roman tholic groups in keeping the movies der control.

55 may be year of evangelism

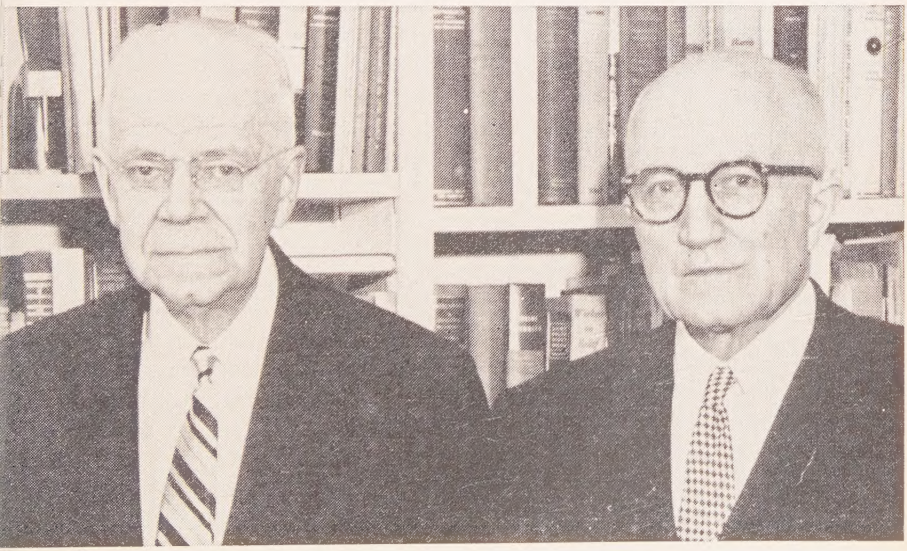
A program of recruiting church mem-rs ought to be "the one major empha-" in the United Lutheran Church in 55 and '56, the ULC Board of Social issions agreed on April 23. Intensive ntinent-wide efforts to reclaim lost embers and find new ones will be pro-osed to the church's 1954 convention. The plan, still in its blueprint stage, ould go into effect late in 1954 and ach a climax on Easter and Pentecost, 956. It would include area rallies, con-egational house-to-house visiting, reaching missions, and training classes r church members. Dr. C. Franklin Koch, Social Missions Board executive secretary, estimated that promoting the plan may require 10 full-time directors for field work for a three-year period.

Tide turns in social thinking

Fifteen years ago the church was lagging behind the nation in its teaching on social questions, Dr. Oscar W. Carlson told the ULC Board of Social Missions at its April meeting. Dr. Carlson, the board president, said that in 1938 when the board was organized "the church had to catch up with the economic, political, and social changes of a new age."

It was "a heresy of some kind" to be conservative in 1938, Dr. Carlson said. "The church rapturously launched out into the deep of social experimentation."

Today, said Dr. Carlson, "the spirit has reversed itself. To be liberal is a heresy of another kind. Fear of being labeled puts the brakes on our thinking."



TEACHING DAYS ARE OVER

wo of America's best-known Protestant writers end their teaching days at Yale ivinity School next month. Dr. Halford E. Luccock's books are more quoted by merican preachers than those of any other preacher. Dr. Kenneth Latourett's istory of the Expansion of Christianity *is the most complete record of missions*

This is no time "to be afraid," said Dr. Carlson, "no time to let the vision of the kingdom of God merge with reaction. Where we are sure of the truth, it is our responsibility to speak with love. Where we have found a Christian solution to problems, it is our duty to apply it."

Oxnam is heard

Methodist Bishop G. Bromley Oxnam had talked out loud while most other church leaders were merely muttering to themselves. The bishop accused the House Un-American Activities Committee of "tax-supported dissemination of gossip." He asked Congressman Harold H. Velde for an informal conference to talk over the committee's ways of conducting its business.

In late April Mr. Velde and the bishop had their talk. They agreed that there should not be "unjust accusations against any innocent person" and that the "churches are in the forefront in the fight against communism in America." Mr. Velde had proposed earlier this year that his committee investigate communism among American clergymen.

Bishop Oxnam would give the Congressional committee a written list of recommendations for improving its investigative procedure, he promised. He has especially censured the committee for filing unproved accusations against numerous American citizens and releasing this doubtful material upon request. Investigators for the House Committee on Un-American Activities are "completely incompetent," charged Bishop Oxnam in a radio debate with Congressman Donald Jackson on April 26. He said the investigators accept information without taking the trouble to check on whether or not such information is reliable.

Mass hysteria

Fear of communism abroad and a home has become "mass hysteria" i America, Dr. Karl Menninger told a Institute on Religion and Psychiatry i St. Louis last month. The famous psy chiatrist told churchmen that "suspicio and cynicism are taking the place o public confidence in many minds."

He said that "large numbers of peopl are highly susceptible to mass appea Any man who makes positive assertion will be believed by some. The constan repetition of positive affirmations is fa more effective than we realize. Hitle proved that."

Catholic bishop gives warning

"The Christian case against com munism is not necessarily that of th world of business, politics, or secula culture," Roman Catholic Bishop John J Wright told 6,000 attending a churc meeting in Boston.

Resistance of the church to communis atheism should not be confused with th "anti-communism of political conserva tives, economic liberals, some capitalist and certain humanitarians," he said. "A these have reasons for their own for anti communism and, very probably . . . the would turn on the church with the sam or even greater fury if it contradicte their own pet principles and interests As a matter of fact, they frequently do.

The bishop said the church must guar against "self-seeking allies who woul exploit its work as a means of furtherin their own quite different objectives." H said Catholic missionaries "are valian leaders in the battle against world com munism, but they are resisting in th name of Jesus Christ, not as allies of in ternational finance, secular democracy British imperialism, or any other interes of this world."

World News Notes

mericans Must Share in Peace aking, Dr. Nolde Warns

President Dwight Eisenhower led the ay toward world peace in his April 16 eech, Dr. O. Frederick Nolde asserted, at the president's peace proposals re- uire that "the spotlight of critical rutiny be thrown on the people and overnment of the United States" as well on the Russians, he said. Dr. Nolde, a utheran leader and the director of the ommission of the Churches on Interna- onal Affairs, spoke at an Atlantic City eeting of the United States Conference r the World Council of Churches.

"Are we at this very moment doing all at is within our power to pave the way r the type of co-operative action which resident Eisenhower has outlined?" Dr. olde asked. "If Russia responds af- rmatively, will we be prepared for the eps which we must take?"

"We favor a united Germany by ee and secret elections," said Dr. Nolde, but have we reckoned with the implica- ons of such a move for our defense pro- ram in relation to the North Atlantic reaty Organization and will we be ready make the needed adjustments? It is ecified that we seek a free election in united Korea. Will we also be pre- ared to change our policy as may be ecessary to achieve a generally accept- ble settlement for the mainland of China nd for Formosa—reckoning not only ith current differences on this matter etween the United States and the USSR, ut also between the United States and ich countries as the United Kingdom, weden, India and others?

The president promised huge American ntributions in a world-wide war against poverty, Dr. Nolde mentioned. But would the U.S. Congress and the Amer- ican people back up a generous aid pro- gram in which Communists share?

"It is true that, as Mr. Eisenhower stated, the Marshall Plan was originally open to Soviet as well as non-Soviet countries," Dr. Nolde pointed out. "But it is a point of considerable conjecture whether the United States Congress would have voted the necessary funds if a substantial proportion of them had been intended for nations under Communist jurisdiction.

"Allowing at least this uncertainty in our past decision, will we find ourselves in a position to encourage the free flow of trade between the countries of Eastern and Western Europe, and will Congress solidly support co-operation with Soviet countries in a common fund for total war on poverty and need? Even at this moment government officials are se- riously considering drastic cuts in eco- nomic and technical assistance for un- derdeveloped countries which are not under Soviet domination. Are we today setting the proper stage for what we want tomorrow?

Would the United States be willing to negotiate such disarmament treaties as were suggested in the Eisenhower ad- dress? Dr. Nolde asked. He pointed out that 60 U.S. senators signed the resolu- tion on limiting treaty-making which Senator John Bricker has presented in Congress. "According to to the highest legal opinion," said Dr. Nolde, the pro- posed constitutional amendment would considerably increase the difficulty of negotiating treaties and agreements on the reduction and control of national armaments under the United Nations.

As JOHN FOSTER DULLES left for his first meeting of the North Atlantic Treaty Organization, he faced a major test of American leadership in Europe. Russia as well as the U.S. has had a change in administration. It is uncertain who will loom larger in Europe's thinking, Malenkov or Eisenhower.

The big question before NATO will be the future of European rearmament. The U.S. has consistently held that military preparedness is the best deterrent to Soviet aggression. In western Europe, serious resistance to a big rearmament program developed even before Stalin's death. They feared that the added economic burden would lower their already austere standard of living. They tended to discount American fears of armed aggression by Russia.

The new peace offensive of the Malenkov government was deftly timed. If taken at face value by the NATO countries, it could soften their will to resist and jettison progress toward adequate military defense.

European Defense Community

The crux of the problem was whether nations of western Europe would complete their plans for a unified army. Leaders of the countries involved had signed the European Defense Community treaty. The real test would be whether they could persuade their respective parliaments to ratify it. In France and West Germany, the present governments may stand or fall on this issue.

The current NATO meeting will air the rearmament issue in the light of new developments. The U.S. will question whether the "new look" in Russian policy should be taken seriously unless Soviet words are backed up by deeds. Europeans will emphasize the effect of too rapid rearmament on shaky economies, regardless of Soviet intentions.

The net result will probably be a decision to slow down the rearmament schedule and put it on a long-term basis, rather than aiming at 1954 as a "crisis year." If a common meeting ground can be found between American and European viewpoints, the NATO meeting may provide an impetus toward ratification of the EDC treaty and formation of a western European army.

THE FOREIGN POLICY SPEECH by President Eisenhower on April 16 did much to bridge the gap between the U.S. and its allies. It put into carefully chosen words the yearning of the entire world for peace and took the leadership in seeking conditions which would make genuine peace possible.

Eisenhower did not assume that peace would be easy. Without belligerence, he suggested specific actions by which Russia could prove to the world that it really wants peace. He invited the Soviets to sit down at the council table and discuss honestly the various proposals for disarmament. He proposed a world-wide program of aid to underdeveloped areas with money saved by the reduction of armaments. But he left no doubt that until genuine peace is achieved, the U.S. will choose to speak for strength.

European leaders hailed Eisenhower's speech as a statesmanlike assuming of the initiative in the movement toward peace. It may prove to be a key factor in restoring inner unity to NATO.

—ROBERT E. VAN DEUSEN

Canadian Affairs

TAXES DOWN—ELECTION UP

"SOMETHING FOR EVERYBODY" was the way they dubbed the annual budget presented by Finance Minister Abbott in the House of Commons. With cuts in income and other taxes, it made Canadians pretty happy. It made them pretty sure, too, that an election was in the making. All along they had been warned that defense expenditures would keep taxes high—now the picture had suddenly lightened.

One columnist commented: "All winner Mr. Abbott went about like a stage magician displaying an empty hat. Anyone could see there was nothing in it—defense and social security would keep spending sky-high, and 'substantial' tax cuts were out of the question. Having thus demonstrated that he had nothing in the hat and nothing up the sleeves, he produced a whole litter of Abbott rabbits: 11 per cent off income taxes, several nuisance taxes abolished, and some concession to almost every major pressure group in Canada."

GOOD AS THE BUDGET seemed to be, Conservative opposition could not let it pass without some question and criticism. The customary motion of "no confidence" in the Liberal government was introduced. It "regretted" that the government proposed to "take more money from the taxpayers of Canada than ever before" and urged that steps be taken to deal with waste and administrative inefficiency.

Prime Minister St. Laurent did not let the "regrets" slide by. "We think we have done a pretty good job," he told the House. Then he confirmed the election rumors. "We are going to submit, within the next few months, that matter (government inefficiency) to the Canadian electorate."

No time has been announced for the election. The best the Prime Minister can, or will, do at this time is announce that the date will be made known when he returns from Queen Elizabeth's coronation in early June. That means no voting until at least Aug. 10.

There does not seem to be prospect of any sharp election issues. The campaign will probably see the "outs" (Conservatives) arguing that they could do a more competent job than the "ins" (Liberals). It will be a difficult point to make because the Canadian economy and spirit are at a high pitch.

In his annual review on the nation's prospects, Trade Minister Howe summed the situation thus: "The simplest way in which I can describe the present economic position of Canada is to say that at no time in the past have Canadians been so prosperous."

Canadian churches are taking advantage of the current prosperity. This is especially noticeable in the number of building and renovating programs. The 118 congregations of the Canada Synod, for example, reported increases in property valuation of $1,140,000 in 1952. Part of this was due to revaluation of property, but half a million dollars was paid in "unusual expenses," mostly for improvements and additions. The balance shows up in indebtedness which was more than doubled by an increase of $536,528.

With that indebtedness to clear off (average of over $30 per communing member) church officials are hopeful that Trade Minister Howe's statement that Canada's prosperity is not a "flash in the pan" is true. —NORMAN BERNER

Lawyer for the Homeless

By GEORGE STRALEY

Washington attorney Michael Markel has helped thousands of displaced persons to get a new start in life here

OFFICIALS AT ELLIS ISLAND were polite but firm. Their duty was to enforce the United States immigration laws. The fact that the person whom they suspected of attempting illegal entry into the U.S. was a little old lady who had bravely bidden goodbye to her sister in Europe and started out alone to make her home in America was pathetic but irrelevant.

Didn't reports show that, despite her claim to the contrary, she was a German citizen, therefore not acceptable under the Displaced Persons Act? Hadn't she signed the citizenship application herself, like thousands of other refugees from German satellite countries during the war? She must be detained for routine investigation and then deported, according to the rules.

BUT THE LITTLE OLD LADY was a Lutheran. Eventually her case was brought to the Resettlement Service of the National Lutheran Council. They called upon their volunteer counsel, Michael F. Markel, an attorney of Washington, D. C. Markel was able to prove that the little old lady had acquired her German citizenship under duress, by signing an application which it was necessary for her to submit in order to be eligible to hold a job.

When the Board of Immigration Appeals reversed a decision and wrote an opinion, it was a victory not only for the little old lady, for Lutheran Resettlement Service, and for Michael Markel, but for thousands of other refugees from Europe who had unknowingly applied for German "citizenship."

This was a basic test case in which this question was raised for the first time and the principle involved applied to hosts of refugees.

Careful readers of daily papers may recall this classic case, but numerous other instances in which Michael Markel has championed the cause of displaced persons are not generally known. Let Dr. Stewart W. Herman, director of the Service to Refugees of the Lutheran World Federation, provide the introduction to Mr. Markel and his achievements:

"More than any other single man," enthuses Dr. Herman, "he has broken down the walls of blind prejudice and cut through the snarls of legal red tape in order to speed up the whole refugee movement to the United States."

MICHAEL MARKEL was once an immigrant. A Transylvanian Saxon, born in what is now part of Rumania, he came to the United States as a boy of 14 with an eighth-grade education, an address book containing the names of some relatives in Ohio, and the blessing of a philosophical father who opined that "if Michael is made of the right stuff, everything will turn out all right; if he isn't, 3,000 miles away from home won't be too far."

If the First World War hadn't come along when it did, Michael Markel might have stayed a mere year in America and then returned to his homeland to attend an agricultural school. That was the

an. But the war interfered, and the oy from far-off Transylvania stayed on -to acquire an American education, merican citizenship, and a legal career nat led him first to Wall Street and then o the national capital.

Sitting in his tastefully appointed office on the fifth floor of Washington's Munsey Building, Mr. Markel likes to recall the steps in that career. The hand of destiny—or God—was in it.

Stranded here by World War I, and t that time living with relatives in Cleveand, young Michael attended an automobile school and became a mechanic. n Canton, Ohio, he showed up at the MCA one day to volunteer for service n the Army Ambulance Corps, but was ejected as too young, and an "enemy lien" to boot. Later, Michael Markel eturned to that same "Y" to learn nglish.

"The supervisor of the Boys' Department, who was also a teacher in the Sunday school of First English Lutheran Church, took an interest in me," he recalls. "He introduced me to two boys, ons of a German-language preacher. They became my friends and encouraged me to take courses at the 'Y' and go on with my education. I entered the academy at Capital University in Columbus, Ohio, and continued until I graduated rom the university."

HE HAD TO WORK HARD for his education—in as strange an assortment of occupations as any college boy ever attempted. He sold brushes, as one of the original Fuller brush men. He peddled aluminum ware. He manufactured candy and vended it on the Capital University campus, building up so thriving a trade that he had to employ two assistants. He even demonstrated grave vaults, traveling around the country and setting up exhibits of vaults at state fairs.

Graduation found him at the crossroads of the ministry and the law. Michael's family back in Transylvania were Lutherans—his older brother was a Lutheran pastor. He had been befriended by Lutherans in America and been educated in an American Lutheran college. The Lutheran ministry, therefore, had great appeal. But the legal profession won. After seriously balancing all the factors, young Markel entered Ohio State University Law School.

Following graduation, he worked for some years with the Frigidaire Corporation, later going to New York to join a Wall Street firm. In 1939 he went to Washington as a solicitor with the Food and Drug Administration rapidly gaining a reputation as an astute specialist in laws pertaining to food, drugs and cosmetics. His practice led him back to New York again, but eventually he settled permanently in Washington and established his own office for the handling of federal regulatory work with emphasis on food, drug and cosmetic laws.

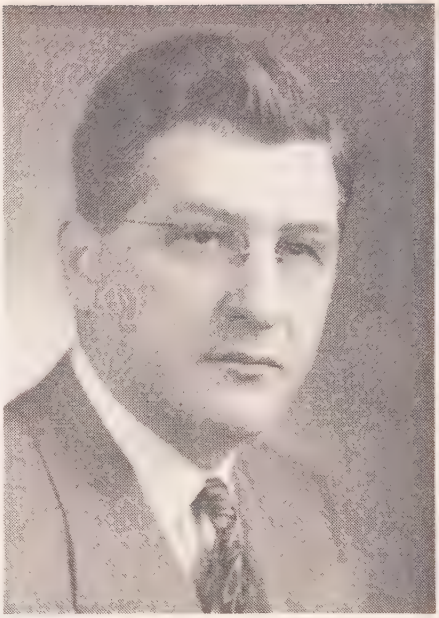
ABOUT THIS TIME the late Dr. Ralph H. Long, then executive director of the National Lutheran Council and a personal friend of Markel, approached Lutheran layman Markel (a member of Washington's Luther Place Memorial Church) and solicited his help in incorporating the council. Markel negotiated the incorporation and prepared by-laws for the organization. That was a milestone in the Markel career, the beginning of a long association in Lutheran enterprise.

In the ensuing decade, Dr. Long was to approach Michael Markel many times for legal assistance in church affairs. One such occasion followed World War II, when President Truman asked ac-

credited agencies to undertake relief work in Europe. Enabling legislation was passed. The Lutheran Church was anxious to do its part. Dr. Long sought out his friend, who by then had become the legal pillar of the National Lutheran Council.

"There was need for haste," Mr. Markel remembers. "We wanted to send badly needed medicines to Finland at once. I suggested setting up a separate corporation. Dr. Long and I met with Dr. Franklin Clark Fry, president of the United Lutheran Church in America, at lunch one day, and out of that meeting came Lutheran World Relief, which promptly took its place among the principal church relief agencies in the country."

Mr. Markel is particularly proud of his work in helping to create Lutheran World Relief. Officials in Washington (non-Lutherans) have told him that this phase of church charity and its service to refugees have done more than anything else to "put Lutheranism on the map among non-Lutherans."



NLC Lawyer
Michael F. Markel

But another and bigger job was shaping up. The Displaced Persons Act had been passed, the federal government had established a Displaced Persons Commission, and DPs were pouring into the United States. Through its Resettlement Service, the NLC and LWF went into action to aid in resettling Lutheran refugees who came to this country from Europe. All sorts of legal barriers were arising, and Michael Markel was the man to hurdle them.

His biggest challenge came from the Baltic Legionnaires—Estonians, Latvians and Lithuanians who had served in the German army. The first DP Act automatically disqualified them as DP material. There were many Lutherans in this category. Markel's European background caused him to be suspicious of methods that had been used to induct these men into the Nazi forces.

"I set out to establish that these Baltic Legionnaires were not partisans," he said, "but actually conscripts."

Markel went to Germany to gather evidence to substantiate his suspicion. He directed the LWF Service to Refugees in searching the Nuremberg trial records and finally emerged with documentary proof that the DP Commission found irrefutable. Markel was able to show that German leaders had violated international law by conscripting non-Germans for army service. The Allied tribunal at Nuremberg, he proved, had convicted and sentenced Nazi generals for their part in this illegal conscription.

As a result of Markel's disclosures

ad his fight to put them across, the law as amended to admit the Baltic Legionnaires.

YET NO SOONER was this decisive victory won than red tape of an almost identical type snarled the DP movement again. This time the trouble was over ethnic Germans who had lived in Hungary, Rumania, Yugoslavia. Many Lutherans were among them. During the screening, it was found that large numbers of these people had served in the armed forces and were therefore automatically barred.

Markel's suspicions were again aroused. He knew something was wrong. One of his own nephews in Rumania was listed in this category. To find documentary proof, he went to Europe once more.

"This time I was trying to establish the existence of secret agreements to send German nationals of satellite countries into the Nazi army," he said. Evidence gathered by Markel was presented to the U.S. and international bodies, revealing the secret agreements. The result was that many Germanic nationals were permitted to enter the U.S. under the DP program. Another victory had been won for humanitarianism.

MICHAEL MARKEL'S services in all this were given free of charge. Although the National Lutheran Council paid his travel expenses, he received no compensation for his time, talents and energy. But he has not felt imposed on—instead, he considers that he has been discharging an obligation.

"The church has done a lot for me," he says earnestly. "I have always felt greatly indebted to it. It has seemed to me that, by devoting myself to these causes, I was only paying off part of that debt."

The church feels differently. As of Jan. 1 of this year, it has formally retained Michael Markel as its counselor, on a fee basis.

"So now I am hired help," he says with a smile. "I have to take orders now—and I'm not sure I'll like it!"

Mr. Markel's DP work is now concerned not so much with bringing refugees into this country as with keeping here the ones who have been brought over. He is successfully fighting a number of deportation proceedings, as in the case of the little old lady so long detained on Ellis Island. Grounds for exclusion and deportation continue to come up, and Markel is alert to storm the barriers where he finds them and to snip away red tape wherever it wrongfully ties up human lives and hopes.

He feels that the McCarran-Walters Immigration Act is "not the best solution to the immigration problem, but perhaps the best we can expect now." His own idea about the handling of the DP situation is that quotas should be based on needs both here and abroad, and "perhaps also on skills."

WHATEVER FUTURE immigration policies and trends may be, Lutherans may be sure of one thing: Michael Markel will be on guard, awake to the best interests of church and state, as he sees them, and—rugged fighter that he is—ready to battle for what he believes to be right for the United States and for worthy foreign-born who want to make their homes here.

On the wall behind him as he sits at his desk hangs a framed photograph of Dr. Ralph H. Long.

"I like it there," says Markel. "He was one of the finest friends and coworkers I ever had. It means a great deal to me to know that he is looking over my shoulder now."

Bells Are Ringing Again in Salzburg

Chimes presented by U.S. soldiers are token of gratitude for hospitality of historic church damaged during the war

THE BELLS OF Christ Lutheran Church in Salzburg, Austria—the only Protestant church in that city—are ringing out again each Sunday morning after a silence of more than 10 years. "Our church has a voice again!" jubilantly exclaims the Rev. Emil Sturm, the senior pastor.

The enforced silence occurred after Hitler had seized the church's bell chimes during the war years when metal was urgently needed. The restoration came about when the U.S. Protestant soldier congregation which makes historic Christ Church its "church home away from home" contributed a fund to purchase electronic chimes for the church as an expression of gratitude.

Christ Church suffered other difficulties during and after the war. Its parish house was completely demolished by a bomb. Every window in the church was shattered by the explosion. Inside and out, the building required repair.

BEFORE THE WAR, the Salzburg Protestant congregation had about 2,000 members, served by two pastors. In an area 90 per cent Roman Catholic, it ministered faithfully to its small constituency. But the war and postwar years brought a tremendous influx of refugees, most of them Protestant. Sixteen refugee and DP camps still exist within the city limits, with thousands of people living more or less permanently in sprawling, rundown barracks.

Congregational membership rocketed to 14,000 served by six full-time pastors. Of this number, about 6,500 are refugees who had fled from their homes with only the barest possessions. Many still are unable to find employment. Others, because of age or ill health, are not employable.

IT HAS A VOICE AGAIN
Christ Lutheran Church in Salzburg

Faced by this terrific spiritual and social problem, the resources of the Lutheran congregation were stretched to the limit. Replacement of the parish house cost the equivalent of $16,000 which the congregation borrowed on a seven-year note. In addition to regular services, the six pastors conduct 20 preaching stations and 30 teaching stations in and around the city.

INTO THIS difficult situation came the American occupation forces stationed at nearby Camp Truscott and their chaplain, Pastor Austin E. Stiles, a New York Synod pastor who formerly served Sec-

nd Lutheran Church in Schenectady.

"I found this congregation carrying uch a heavy financial burden and sup-orting such a great welfare program hat even necessary repairs were impos-ible . . . even redecoration and restora-ion of little things. This congregation vas so seriously engrossed in discharging ts spiritual and welfare responsibilities oward their DP and refugee victims hat they had no time and money for ma-erial things," Chaplain Stiles reported.

Meanwhile the military congregation eld a service in English each Sunday morning in the lovely old church. Pastor tiles passed along to them the story of Christ Church and its problems.

"In every case I sensed a very sym-pathetic reaction toward my idea of do-ng something for this congregation which so generously shared with us their house of worship, without any idea of charge or reward," he reports. "Mem-bers of the military congregation looked o me to suggest some project whereby the 'haves' could share with the 'have-nots' to encourage and help this congre-gation carry on its mission."

MOST LAMENTED by the Salzburgers was the loss of their chimes. In a city where music plays an important role in the life of the people, it seemed espe-cially fitting that the Americans might replace these as a sign of friendship and appreciation. They would ring out a blessing to all faiths, and to the un-churched as well, Pastor Stiles suggested.

In March 1952 the military congrega-ion therefore set out to raise $1,000 for his purpose before Christmas. In less han three months the amount had been contributed. "The gifts came so rapidly hat by June we had $1,228," Chaplain Stiles adds. "General sentiment was to keep on giving and doing something

CO-WORKERS
Chaplain Stiles and Pastor Sturm

more for this deserving congregation. I suggested that we concentrate on repair and redecoration. The giving spirit con-tinued unabated and still goes on."

In 15 months more than $4,000 was contributed. About $2,500 of this went to Christ Church for the bells and re-pairs. The rest was given to other Prot-estant agencies working among the Salz-burg refugee population and to welfare causes like the "March of Dimes." All funds came through freewill offerings placed in a basket after services, since no offerings are solicited and no collections made during chapel services.

"The blessings of these gifts will be far-reaching," says Chaplain Stiles. "They will not only be a blessing to us, but to this congregation and to men, women and children of all faiths. The challenge aroused us. The task united us. The giv-ing has been delightfully generous and

thrillingly cheerful because the blessing has enriched us, too."

Replacement of three stained glass altar windows was an added achievement celebrated by the military congregation. Donated by Col. Robert C. Lutz and his children as a memorial, they were created by a local artist and dedicated at a special service one year ago.

Another by-product of the program was the presentation of a sum of money to the Rev. and Mrs. Ernst Nausner, Austrian Lutheran missionaries working in Linz. They started a congregation in their residence, ministering to so many transients and refugees that their home was spoken of as "The house that was a street." For church quarters, they bought the material in two bomb shelters and started to do their own building. They had to dig up the material, trim it up and then transport it a mile to the location where a modest building was to be erected. Having witnessed their efforts, Pastor Stiles reported it to the Salzburg congregation and as a result was able to turn over to the Nausners a gift of 4,197 Austrian shillings.

Last November the dedicatory service for the new chimes was held in the old church. Chaplain Stiles and Pastor Sturm led the worship. It was then that the Austrian pastor said in gratitude, "Our church has a voice again."

Speaking for the U.S. forces in Austria, Major C. E. Gibbons said, "These bells have told the story of what has happened in this church . . . People of two nationalities but of one faith have demonstrated brotherly love."

The local newspaper, *Salzburger Nachrichten,* commented on the service of dedication, "The unity of faith, the common work to heal the wounds of war and the spiritual union of Christians of two nations in the house of God were the most valuable experiences of this hour of dedication."

Lost but Not for Good

A devout member of my church is afflicted with a disease which has caused her body to waste so that her wedding ring no longer fits. Though unable to attend church with regularity, she continues to share her limited living in her church envelopes and brings them when she is able to come but must sometimes send them with the pastor when he makes his call. Recently she lost her wedding ring and searched for it to no avail. When she picked up her carton of envelopes and turned it over to pour out the already "fixed" ones that she might find the one of current date, out rolled the lost wedding ring.

In sure faith she said, "The Lord knew I would come back here again. I came to give so little and I got so much."

—J. A. Keisler, Jr.

SAW CONDITIONS IN KOREA

PAUL C. EMPIE

Our assistance is needed by men in the armed forces to create and maintain better morale and better morals

"THE ARMED SERVICES of the U.S. do t constitute a reform school!" This inputable fact was repeated more than ce by military officials and chaplains ke, to a group of religious leaders tour- ; air bases in the Pacific and in Japan d Korea as guests of Chaplain (Major neral) Charles I. Carpenter, Chief of Force chaplains.

It gave us food for thought. We had ard that serious conditions of moral erioration existed at some of the bases, d we were disposed to fix the blame well as to find the remedy. Some, e myself, were not new to this kind of so-called "junket," and were on the kout for attempts to whitewash the ponsible officials or to gloss over the ts. Instead, we were met with a direct unter-attack!

THAT BAD CONDITIONS of morale and orals existed in certain areas, no one empted to deny. Without exception, e commanding officers voiced their ep concern about it, and related the easures taken to meet the problem. ndoubtedly some were more concerned out efficiency or public relations than out spiritual standards. On the other nd, I was impressed by the obvious in- est of certain generals in religious tivities, and by their demonstrated record of backing up words with deeds.

At Seoul, two of us were the guests of Gen. Glenn O. Barcus, who is in command of all air operations based in Korea. The ranking chaplain in this command, Col. James Patterson, told me of the strict regulations enforced by the commanding general and of the good example he sets in church attendance and in personal participation in activities sponsored by the chaplains. There was a war on, but the "top brass" was in the front row at the sunrise Easter service on a hill in Seoul. The number of other men in uniform in the audience who mingled with 15,000 Koreans was impressive.

AT OKINAWA, the number of men and types of operations are "classified" information. Yet the frankness with which facts were placed before us left us a little breathless. Our "briefing" included a concise presentation of operations, a trip to the heavily guarded central control office, admission to an actual briefing of airmen about to take off for a bombing mission in Korea, including flight plans and targets, and a careful analysis of the existing morale issues together with a picture of steps taken and facilities available to meet the situation.

Officials were frank to state their hope that we could exert some influence in regard to the cuts in appropriations proposed in connection with the present economy drive in Congress, which among other things would eliminate four of five

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. Empie, executive director of the National Lutheran Council, recently spent ree weeks on a tour of U.S. military installations in the Far East.

permanent chapels planned for military personnel on the island. Such items seem to be regarded as least essential and are the first to be pruned, we were told. We asked a lot of questions, and were not dumb enough to believe that we possessed all the pertinent information. But we did agree that the armed forces are ready to do their part if the churches co-operate.

Some of our party spent the whole evening visiting service clubs and talking to enlisted personnel. They ran into real hornet nests, for a six o'clock curfew had been clamped down a few weeks before, and the men openly blamed our impending visit for it. "What do they think we are, babies?" was the gripe. Yet the alarming venereal disease rate and the extent of the practice of "shacking up" with native girls before the curfew was established, could not be denied. When the men learned that our group was genuinely interested in helping, their attitude changed and it was difficult to get away from them.

WITH THE commanding officer at Clark Field in the Philippines, we were talking about the need for a service center in the town adjoining the base. It was the only place to which men could easily go in their free time. Streets were lined with bars and slightly camouflaged places of prostitution. The U.S.O. had been considering placement of a unit there, but nothing had come of it.

"We need your help and we need it badly," the CO declared, assuring me that the base command would do all in its power to secure and maintain proper facilities if the Lutheran Service Commission would move in with a service center.

Then he proceeded with a counter-attack. "We feel that the home communities including the churches are letting us down. Too many men they are sending us are not socially or spiritually mature enough to take care of themselves out here. Sometimes they have been coddled instead of disciplined. Too often they run wild without showing much moral backbone. We aren't equipped to make up this deficiency nor are we a reform school. We have faults and make mistakes, but with the best of intentions we can't do something for American youth that should have been done at home."

THERE WAS TRUTH in what he said, though I can mention many factors which soften the indictment. Only half the men in the armed forces come from homes that are even nominally Christian. Many of these scarcely know and practice the rudiments of religious faith. A chaplain told me that some who register as "Lutheran" can't even spell the word and show no sign of having had religious instruction.

Let me hasten to add that we saw many inspiring signs of spiritual strength. I really believe that the majority of men coming from genuinely Christian homes have been an honor to their churches and communities. Under the guidance of their chaplains, they have sponsored relief projects, built orphanages, and supported mission activities. In one area in Korea, offerings at chapel from servicemen and women provided over $10,000 in a single month for Korean orphans and refugees.

AS CHRISTIAN ambassadors, many of our young men are doing a lot to offset the bad impression made by the other type of Americans. I shall never forget my emotions during a concert by Korean orphans invited to an egg-rolling party on the back lawn of General Barcus'

KOREAN ORPHANS
GIs are compassionate

iarters on Easter afternoon. They had
und all the colored eggs with amazing
iftness, had received toys, and had
voured the ice cream and cake.

Then these little tots, from five to ten
ars of age, put on a concert for their
sts. They formed an orchestra of tam-
urines, cymbals, harmonicas, and
her simple instruments, and sang while
ey played. To hear them sing *God Bless*
merica was an unforgettable experience
d made my eyes a bit misty. But the
max came when they sang *Old Black*
e with a special twist: their voices
ng out the last line, "I hear those gentle
ices calling *G.I. Joe!*" and their little
ces glowed with affection.

It's a complicated picture, and I have
intention of over-simplying it. A lot
adjustment and progress must be
ade. Chaplains and military officials
serve our constructive assistance. How
n we help?

First, by keeping more closely in contact with our men overseas. A lot of statements have been made about this point, and I have no idea what the true statistics are. We know that about 60 per cent of our pastors order special literature prepared for service personnel by the National Lutheran Council. Some church officials believe that most of the remainder maintain regular contact with their men in their own way. However, the chaplains whom I queried on this trip agree that not more than 10 per cent of the men coming for consultation say that they hear from their home churches. Of course, it is likely that those who come to the chaplain for help would be the ones who are not in contact with home and church, so that this percentage cannot be regarded as applicable to the total number involved.

Second, we can remember our chaplains and men in our prayers.

Third, we must continue support of our special ministry to them through the Lutheran Service Commission, financed by Lutheran World Action.

Fourth, we should keep an eye on the matter of government appropriations for essential spiritual and recreational equipment at military bases. I realize that every group having a special interest wants the axe of economy to fall everywhere else than in its particular sphere of concern. Yet I for one, having seen the need first-hand, am more than willing to pay the taxes required for the particular purpose. I've seen the faces of those preparing to fly over heavily defended strategic targets realizing that this mission might be their last. I've heard them talk about buddies who didn't come back. To enjoy the blessing of freedom from political tyranny or spiritual depravity, one must pay its price, whether it be in terms of blood, service, or sacrifice.

SURELY GOD IS IN THIS PLACE

By BERTRAM C. GILBERT

Even on the Korean battleground there are evidence of the Divine Presence in the life and nature of me

I RISE EARLIER this morning because the summer sun beams sooner through the window of my sandbag bunker. I take my morning stroll to the medical aid station saying my psalm as I walk. A wounded sergeant asked me to say this one to him as he lay on a litter last night.

I will lift up mine eyes unto the hills.
From whence cometh my help?
My help cometh from the Lord,
Who made heaven and earth.

Lifting my eyes to the hill on my left I see the faces of a thousand salmon-colored satin poppies reflecting the sun and God's glory. Among the shattered trees I see yellow violets, larkspur, dog-tooth daisies and the darkest iris I have ever noticed. For North Korea is a glorious country revealing the power, the infinity and above all the beauty of the Creator. Surely God is in this place.

I CLIMB THE shell-box stairway to the trenches and walk the line. The trenches are getting deeper every day. The men are rather proud of the tremendous weight of responsibility which rests on each one and his well-oiled weapon. In this bunker a new replacement from Puerto Rico is being kidded about throwing half a dozen grenades at the rats in the nervousness last night. In the next a moustached kid from a Lutheran church in Wisconsin shows me a letter h received from his pastor last week. "Yo ought to meet him, Chaplain, he is wonderful man." Farther along I see th men replacing some sandbags which hav been torn open and are lying in th bottom of the trench and I hear th story:

One man was sitting at the door o his cave directly across from his budd at the entrance to his. The distance be tween them was about four feet. Th mortar round landed right between ther knocking each man into his hole. Neithe one received a wound.

As I let out a gasping breath one o them says, "I know He was with u Chaplain." Surely God is in this place!

WE TAKE THE rear slope trail down the end of our line where we join th trenches of the Turkish brigade. This the first time I have gone down that fa Peeping through the aperture in a ran part I can see the place where the Turk are only thirty yards from the Chines line and my knees tell me that fear filling the vacuum left by my fleetin faith.

Just then a second lieutenant by th name of Nusenbaum (a young lawye from New York) slogs by and on seein me exclaims, "Well, I guess this isn't God-forsaken place after all. Here's th chaplain!"

Fear leaves and faith returns. Surel God is in this place.

Chaplain Gilbert is a pastor of the Pennsylvania Ministerium who recently returned from a tour of duty in Korea.

TICKETS FOR MOTHER'S DAY

By JESSIE M. BARKER

When little Ronnie gave his mother the best gift he knew, it helped her to discover what she could give in return

"BE A GOOD BOY and mind May, nnie. Good-bye, Barbie darling. I n't forget to bring home ice cream for per."

Lorraine Granton stooped and kissed r two children before she pressed them k to the inner edge of the sidewalk.

"Stand just there, so you won't be too se to the bus when it stops. I'll wave you after I get on, and then you run ck to the house."

As the bus drew up, she joined the up waiting to get on. The faces of r children broke into smiles as she und a seat on the side where they stood d blew kisses to them. Then, as the s gathered speed, she caught a last impse of them turning to scamper ediently home. They enjoyed their ys so much, now that the weather was rm enough for them to play outdoors. ay would take good care of them—she as such a competent housekeeper.

Soon it would be two years since Lorine had gone back to office work. onnie had then been five and Barbie st past her third birthday.

JOHN HAD NOT wanted her to go back the office. As the bus followed its p-go progress, grown familiar by day-ter-day repetition, Lorraine remembered the evening when she had told her sband of her desire to return to the sition which had been hers before arriage.

"But—it isn't as if we needed the oney, Lorraine," he had said.

"It would help our funds. We could pay for the house that much sooner."

"Yes, no doubt, but we're clearing it steadily, if slowly."

"Suppose sickness were to come, John."

"That's a chance we have to take—everybody has to take it. If we had put too much emphasis on that we might not have bought the house to begin with."

"Still, it's putting a heavy burden on you, to meet the payments and to feed and clothe all of us."

"I'm not complaining, Lorrie."

"I know you're not, and that's just another reason why I'd like to earn and help you, for our home."

"We'd have to get help in the house, and that would cost money."

"That might be a problem, I'll admit, but we could surely find a good competent woman to take charge, and there'd still be a nice balance left out of my salary. I'd always be home in the evenings, and on Saturday afternoons, and on Sundays."

"It's the children I'm thinking of, too," she urged as he did not answer. "We want to give them every opportunity. We must keep them well dressed, and their health needs mustn't be neglected, and we must establish a fund for their higher education."

There had been other arguments for her to bring forward, but John had at last yielded. They had the good fortune of locating the capable, kindly May to keep

house, and Lorraine found herself once more in the routine of keeping office hours. It was strange at first to hurry out to catch the bus every morning. The children had been puzzled by it, but they had quickly accepted the new order of things, while the exhilaration of returning to remembered ways tided Lorraine over the first readjustment.

THE BUS WAS PASSING the first of the downtown stores now. Lorraine's interest quickened as she leaned forward to see the shop windows. That blue coat would be perfect for her fair-haired little daughter—she must bring her here on Saturday. And there was the third sign she had seen, drawing attention to gifts for Mother's Day, only two weeks away. She must remind John to take the children on a "secret shopping trip," she thought with a touch of amusement. Parents had to scheme those little things.

A week later, when she spoke to John about a shopping excursion with the children, she stared in surprise as he answered. "I asked Ronnie about it yesterday, and he says they have a gift for you already."

"But how did they get it?"

"I didn't ask any questions. He said it was something he'd thought of. Perhaps it will be something he's made at school and is sharing with Barbie. He's getting to be a big boy. It's good for him to begin to plan things for himself."

"It seems such a little time since he was a baby! Anyhow, he has his allowance now, and even if he's made a weird choice, I'll certainly accept it in the spirit in which it is given."

ON MOTHER'S DAY early in the morning Lorraine heard subdued whisperings in the hall outside her door. A moment later there was an eager rapping from two small fists.

It was a very small parcel that wa thrust into her hands, ornately if unskil fully wrapped in what she recognized a a carefully hoarded piece of Christma paper and a ribbon from a package o writing paper that she had given Barbi a week ago, for her doll. With two littl pajamaed figures perched on the side o the bed she made much of opening he gift.

The last fold of paper opened and sh stared unbelievingly at the tiny oblon that lay in her palm—half a dozen bu tickets, held in a package by a rubbe band. Whatever had suggested it to th children? Did they want to go some where on the bus?

She forced herself to speak enthu siastically. "Why—what a lovely gift It's so—different! I don't suppose anyon else in the world got one like it!"

THE CHILDREN laughed delightedly a she caught and hugged them, but the as she spoke again of the unique gif Ronnie sat up straight and said ver soberly, with the inflections that made hi speech so like his father's, "Well, yo see, Mamma, daddy was so busy that w didn't like to ask him to go with us, an anyway, we wanted something different so I got the tickets for you."

"But how did you get them, dear?"

"Oh, I left Barbie with May and wen up to the bus stop and rode a block whil I was buying them. The man wouldn take any money from me when I ex plained—he thought it was a good ide for a gift."

"Whatever made you think of it?"

"It was like this," Ronnie's forehea wrinkled as he sought for words. "Barbi and me wanted to get something tha you'd like awful well, and then I remem bered how happy you are when you sa good-bye to us and go away on the bus

we thought you might like them." He ned back against the foot of the bed, effort at explanation over.

"Why, Ronnie!" Lorraine, too, found rds difficult. "I'd never have thought anything like that. You are really a ver boy."

BUT ALL DAY THE WORDS of her little n pricked in Lorraine's mind. In the ernoon she was glad to notice the acrity with which the children agreed nen she proposed that they go for a lk "to see spring coming in the park." They had a happy afternoon, and after e hours of wind and sun both children re ready for supper and an early bed- ne. After they were safely tucked into d, Lorraine sat in the living room and oughtfully spoke to her husband.

"John—I can't go on with it!" she said.

"You can't go on—you mean with our office work, Lorraine?"

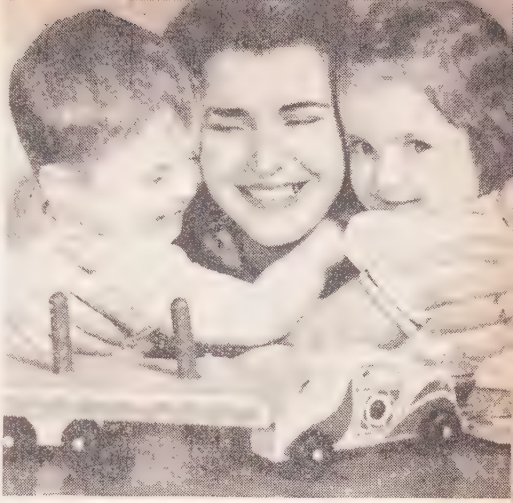
She could not fail to see a light of uick hope dawning on his face. "John, can't go on, when my children—all day ve heard Ronnie telling me that he ought the thing that would make me appiest was the thing that would take e away from him and Barbie. Do my ildren believe that? It frightens me."

"It might not have been in his mind just that way."

"But it was there in some form. And was leaving you behind too. And then is afternoon—did you hear Barbie king me why I didn't have things to do day?"

"No, I didn't hear that, but . . . I ink the children have missed you." Her usband's words were slow, but she uld read relief in his voice. "May has en good, but she isn't their mother, and s not her home to create around them."

"I'm going to put in my resignation morrow."



"You're absolutely certain, Lorraine?"

"I THINK I've never felt right about going back to the office, and leaving you and my home and the children, but I've kept pushing it down. Poor little Barbie and her 'things to do.' There have been so many of them, left over, for evenings and week-ends—and for Sundays too. I don't wonder the child was puzzled when I'd walk out and leave them. John, don't you think I am doing right to come back to my job in the home?"

"Right!" Her question was answered in full by the tone of his voice.

"Maybe I have been able to get the children more things that money could buy, but . . ."

"Money couldn't buy someone who belonged to them."

"Ronnie and his dear, painful gift," Lorraine said softly, after they had sat in silence for a time.

"It was the best one he knew for Mother's Day . . . he wanted to give you something."

"And this mother realizes that, but . . . she's going to celebrate Mother's Day by doing some giving in return, the best she has to give."

FIVE MAKE A FAMILY

LEFT BEHIND

"THERE, YOURE ALL fixed up, Pete," I exclaimed brightly, "only next time don't wait till Saturday night to tell me you've snagged a rip in your Sunday pants. I just might have been going out or something, you know."

Pete grunted without taking his eyes from the comic section of the Sunday paper he had spread on the floor under the lamp.

"Please, Mother," Susie sidled up to me ingratiatingly. "Read the comics to me now, please."

"Sorry, Susie. I don't read comics. You'll have to make out as best you can by looking at the pictures."

"But it says things. See!" The opened news-sheet she held out to me was big as she was. "There's reading!"

"I know. But I don't read that sort of reading."

I THOUGHT she was going to cry but Karen spoke from Dan's big chair. "She never does, either. You'll have to figure them out for yourself like Pete and I have had to."

Susie flopped on the floor by Pete, as though copying his posture would help her to read as he does. For a few minutes the room was absolutely silent while I gathered my sewing together. Then Susie gave the paper a kick.

"Will you read me a story?" she demanded.

"Certainly. But we'd better go upstairs where we won't disturb these people. Fold up the paper and we'll go up to the story chair." One of the children named the big chair in Karen's room "the story chair" a long time ago and the name has stuck. "Here, honey, hold my sewing box and I'll fold the paper. It's so big it looks as though you're wrestling."

As we started up the stairs I wondered how Dan was making out with his boys at scout camp and what he would think if he could look in on his little family. It seemed much more than 24 hours since he left.

UPSTAIRS, SUSIE VOTED for her bath before the story, while I checked on the rest of the Sunday wardrobes so we could be dressed speedily tomorrow and stroll to church and Sunday school. Dan had the new car with him in the woods so there's no chance of making a quick dash if we're late.

While I was at it, I moved the small radio over into my room. I'd get soft music and a soothing book and go to bed soon after the children. I certainly wouldn't repeat last night's experience when I had sat downstairs reading a mystery story until I was half-afraid to stir out of my chair. Then when I did get to bed I kept hearing odd sounds which I knew perfectly well were imaginary.

Even reading a chapter of the Bible didn't help for I was still so caught up in a web of suspense the familiar words went in one ear and out the other. There was really nothing to do but finish the pesky book and the last chapters were more hair-raising than the first ones.

The whole performance was rather

ildish—the sort of childishness Dan and are trying to overcome in the chil- en when we let them get the Sunday per on Saturday night. They used to end the whole evening listening to urder stories on the radio. Then they ouldn't quiet down and go to sleep. ney'd get up tired and cross on Sunday d want to read the comics before nday school.

That's when we hit on the idea of mak- g Saturday evening the time for papers. far it has worked well. I suppose it ould be even better to cut out both urders and comics but after all we n't want our children to be too remote m their own generation. I don't take children who are "queer," even when know they are well trained and have ore worthwhile interests than most of e youngsters.

I COULD HEAR Susie talking animatedly the bathtub. Peeping in the door, I w she had dressed the ducks she likes take into the water with her in the mily washcloths and was playing some me of make-believe.

"No, Father Duck, you may not go," e said imperiously. Then, changing her ice to pleading, "But I want to go."

"Where," I asked, "does Father Duck ant to go?"

"Camping with the Duck Scouts. And lother Duck won't let him. So there!"

"Why does she mind? That seems ly, don't you think?"

"Because some day he's going camping nd he's going to take all the boy ducks nd they're going to swim all the way to e sea and get drowned."

"Who ever heard of drowning ducks?"

"Father ducks drown easy. Anyhow, e'd never come back. So she won't let m."

I was sure a trained person would see something deep in such a fantasy. Was she afraid Dan was never coming back? Or did she sense the reluctance I always feel when he starts out on these camping expeditions? Should I reassure her by coming right out and saying I knew Dan would come home tomorrow? Or didn't she see the connection and would I upset her by pointing it out? Oh, well, the good old rule, "When in doubt, don't," certainly would seem to apply here.

"Dry the ducks off and put them in their house and I'll give you a good rub with this nice soft towel. Then into your pajamas and we'll read about the little duck with the built-in boots."

Before long she was curled up, all warm and cuddly beside me in the chair as we read.

Then Pete appeared in the doorway. "I've finished the paper. Can I have one program?"

"Look at the clock, dear. I think you'll just about have time for a bath and then our prayers."

He came back from my room, disappointed but resigned. "Some day I'm going to learn how to make clocks go half as fast."

"Wonderful!" I agreed. "When you do, I'm sure you'll deserve a medal. Everyone I know complains that they go too fast."

"But then the years wouldn't go as fast, would they?"

"Only half as fast. When I ought to be 80, I'd only be 40."

"Then I don't think I'll do it. Seven from eleven is four, isn't it?"

"Yes. You know your takeaways."

"If I made the clocks go twice as fast as they do now, how long would it be to eleven?"

"To eleven? You mean eleven o'clock?"

"Of course not! Eleven years old! To be a scout!"

Lapsed members

QUESTION: My husband and I reared a family of two girls and two boys. They are now all married, and live in our community. There are also two grandchildren. Our children were brought up in close contact with the church—hardly ever absent from Sunday school or church services. In later years they sometimes rebelled against going to both services, and got restless in church. I felt we were giving them a good start in a way from which they would never depart.

Now that they are all of age and settled in their own homes, only one of them ever goes to church, and the grandchildren are not taken to Sunday school. My older daughter says she had enough church as a child to last for many years.

REPLY: It may be that you exercised too close control over your children's church-going, or at least continued the control too long. But, very often when the defense of "too much church" is made, it merely serves as a cover for something else.

But it is not likely that these young people's background of instruction and experience will be completely or permanently forgotten. The faith in which they have been confirmed will probably assert itself in time. Many couples of this sort return to the church when their children are baptized. Others come back when their boys and girls are confirmed. Most of them return at some time.

Say nothing to them for some time, but show your appreciation of every constructive thing they do. Maintain your loyalty to the church. In conversation make casual references to what you are doing in the congregation and to significant things which happen there. Suggest to a few other people that they mention the matter to the young people in an offhand way. Indirect influence will probably have greater effect than overt efforts. Any decision or initiative must be the act of the young couples.

Schools for tots?

QUESTION: One hears and reads a great deal about nursery schools and kindergartens today. Some people seem to have the idea that all children should be put into these schools, and that if they don't have that experience they'll lose out on some highly essential factors in their development. I wonder how reliable this attitude is?

REPLY: Children are not all fashioned in the same mold. Many of their variations are due to heredity, others to experience. The needs of youngsters, therefore, are not all the same.

Nursery schools and kindergartens are supplements to home experience—or they ought to be. Good schools represent something which may be added or something which may compensate for certain lacks. Boys and girls who are growing up in an environment which ministers to most of their needs, in the company of parents whose lives are satisfactory, are in no particular need of nursery or kindergarten experience. A child who is having a fine development in his home, among his friends, whose days are filled with satisfying play and work, and who is on good terms with his world, has little need of outside supplementation.

Furthermore, some nursery schools and kindergartens, operated as commercial ventures, may not be the wholesome places for children which they are supposed to be. Parents should proceed with caution in regard to the early education of their children, try to understand the total situation, and make decisions on the basis of actual needs. Certainly a child ought not to be placed in an outside school soon after the birth of another baby lest the older one feel that he is being pushed out by the newcomer.

—EARL S. RUDISILL

Only God Can Heal

God's Order. The Ephesian Letter and the Present time. By John A. Mackay. Macmillan. 4 pages. $3.

"This book deals with what is called *God's Order.* By God's order is meant the essential ucture of spiritual reality, which has its source in God and whose development is termined by the will of God."

These words describe not only the book under review but also the Letter to Ephesians. ul proclaims here God's Order which has been revealed in Christ and is present in the orld through the church and the preaching the gospel. He proclaims it in lyrical ose that has made the Epistle to the hesians the essence and the theme song of ristianity. In order to interpret this letter r. Mackay draws heavily on the poets, pecially Milton, Bunyan, and Francis ompson. "In the apprehension of spir- al reality the poets have always been ore penetrating and creative than the phi- sophers."

But God's order must be seen against e background of man's disorder. There a great rift that runs through the uni- rse, the history of humanity, and man's vn heart. Evil manifests itself on all vels. There is no "demythologizing" here, ther in regard to sin or redemption. The ew that there is in the universe no per- nal power of evil is "philosophically un- arranted, biblically unsound, and re- giously perilous." Man's life reflects the smic rift. He was created by God in love d for love, but he wanted to be godlike ithout God. But when a man sets out to *ve* instead of to *be,* everything he gets rns to dust and ashes. All man's attempts heal the rift have failed.

Only God himself can heal the rift. The oclamation of Ephesians is the profound velation of what God has done to repair e rift, to create a new order, a unity and rmony in the universe and in man's mind. his was done "in Christ." In Him men e saved by grace, through faith, unto ace and for good works in the church's rvice. The church is the new creation in hich there are peace and fellowship.

Dr. Mackay writes with an eloquence and poetic fervor that are born of his deep Christian conviction and nurtured on the great Christian classics, of which Ephesians is the foremost. His own spiritual experience and development are intimately connected with this letter, as he himself relates. This book is therefore the fruit of a lifetime of study and meditation.

Even so we must take exception to some of his statements. It is surprising that Dr. Mackay declares baptismal regeneration to be a magical rite. This certainly does not represent the conception of those who regard baptism as a sacrament of regeneration. If to be baptized means to be incorporated into "the New Humanity," it represents an act of God which is not magical but real.

ERIC H. WAHLSTROM

Rock Island, Ill.

British Sermons

Lord of All. By John Trevor Davies. Abingdon-Cokesbury. 175 pages. $2.

The 12 sermons which make up this book have the warmth of good preaching about them. While they show evidence of scholarship, the winsome flavor of a pastor preaching to his own pervades them.

There is no strength of theology in them. Yet the Gospel shines warmly in each sermon. The Word is brought to bear kindly but insistently on the heart and life of the hearer. The prayers at the conclusion of most of the chapters are of especial value.

The author is a Congregational clergyman in England.

D. E. ELDER

Indianapolis, Ind.

Negro Work to be Studied by South Carolina

By WYNNE C. BOLIEK

ONE OF THE FIRST ACTS of the convention of the South Carolina Synod in Charleston April 14-16 was to receive into membership Faith Lutheran Church, John's Island, near Charleston. The Rev. W. F. Hiers, who helped in its organization, was present with 10 of the 53 members of this new congregation. The convention also approved appointment of a committee of five to study and report on the matter of work among Negroes in South Carolina.

The meeting was held in St. Andrew's Church, which is celebrating its centennial this year.

Although 11 pastors were received into synod during the past year and five young men were approved for ordination, President Karl W. Kinard in his report emphasized the need for more men in the ministry.

CONSIDERABLE INTEREST centered on the report of Newberry College, made by Dr. Butler Hare, chairman of the board. Completion of the new library building and renovation of Derrick Hall was reported. Much discussion followed a recommendation that synod meet a deficit of about $31,000 as its share in the cost of the new library. Final decision resulted in approval of a plan for the solicitation of funds throughout the churches, with synod authorizing any necessary loan.

By resolution synod requested the appointment of a committee of five "to survey the program, administration, curriculum and financial structure of Newberry College and to present concrete proposals for the future development of the college."

Both the Children's Home at Salem, Virginia, and the Lowman Home at White Rock, S. C., reported need for additional facilities. At the Lowman Home there is also an increasing demand for nursing care.

In connection with the report of the Southern Seminary, synod gave full approval for the training of women workers on the graduate level for full-time Christian service. Two new professors—the Rev. Frederick K. Wentz and Dr. Robert Paul Roth—are to join the seminary faculty in September. Expansion plans include occupation of a new memorial library and construction of two professors' homes.

Dr. F. Eppling Reinartz represented the ULCA at the convention and was also speaker at the banquet sponsored by the Brotherhood.

MISSION PASTORS will receive a minimum salary of $3,600 annually if no parsonage is furnished and $3,000 annually if living quarters are provided, plus a $300 yearly grant for travel expenses. Budget items for 1954 were increased to cover this amount. A resolution approving the above figures as a minimum for all pastors in the synod was also adopted and congregations paying salaries below these amounts were requested to increase them to this level.

Treasurer J. B. Ballentine's report indicated one of the best years in the history of the synod. A budget of $178,654 was adopted for 1954, not including institutional quotas which total an additional $77,352.

Re-elected officers included Dr. Carl B. Caughman, secretary; the Rev. J. Shelton Moose, statistician; and J. B. Ballentine, treasurer. The Rev. Vernon F. Frazier of Lexington was elected editor of the *South Carolina Lutheran* succeeding Dr. H. S. Petrea who had held the post for 16 years.

Synod defeated an effort to base apportionment on the communing membership of congregations rather than on the present dual system which takes into consideration confirmed membership and current expenses.

ive New Missions to be Started in Virginia

/ MARSHALL F. MAUNEY

ENCOURAGING REPORTS marked the 124th nvention of the Lutheran Synod of Virnia, held at Christ Church, Roanoke, April --17. President J. Luther Mauney in his ening sermon called the delegates to be recise and clear as to the task of the urch today." The Word of God, he said, ust be "proclaimed by men who know emselves trumpets of the Truth."

Home Missions Committee reported that ission developers have accepted calls to harlottesville, Hampton, Ocean View Norfolk), and Fairfax. These men will gin work within the next few months. A th field, Beardon (West Knoxville), will opened as soon as a developer can be cured.

SYNOD PRESIDENT
J. L. Mauney

Six men were approved for ordination pon completion of their seminary training nd the acceptance of a call. Two pastors ere admitted from the Estonian Lutheran hurch.

ADDED IMPETUS for home missions was iven when the brotherhood announced its roject for 1953 of raising $5,000 for the ome mission gift fund and synod approved n appeal for $50,000 to be added to the ome mission loan fund during 1954.

Statistician Harry E. Pugh announced gains in synodical membership: baptized, 1,127; confirmed, 608; communing, 610. Sunday school enrollment increased by 381.

In its expression of stewardship the synod is growing, reported Treasurer A. B. Greiner. $141,441.08 was given on the synodical budget—an increase of $14,662.10 over 1951. Most of the increase was paid on the ULCA apportionment—$87,010.95 went to the ULCA, $12,343 over 1951, and a jump from 80.6 per cent to 93.9 per cent. These are the largest and most encouraging figures in the synod's history. A budget of $192,732 was adopted for 1954.

Our Redeemer Church, Petersburg, a relatively new mission, gave the highest percentage to apportionment—136.2 per cent. In second place was Grace, Oak Ridge, Tenn., with 126.2 per cent.

Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, gave delegates a thorough briefing on developments within the ULCA as its official representative. Dr. Martin O. Dietrich of the National Lutheran Council, described conditions in central Europe and the work of LWA. ULC Brotherhood President Melvin C. Fuss called for a vigorous brotherhood program at the banquet Wednesday night.

Executive Council members elected were the Rev. Dana H. Johnson of Arlington, Dr. R. G. Schulz of Knoxville and the Rev. D. W. Taylor of Portsmouth. The Rev. L. A. Wertz was elected to the home missions committee.

In recognition of Dr. R. Homer Anderson's 25th anniversary as mission superintendent of synod, Dr. J. J. Scherer, Jr., chairman of a special committee, presented gifts from congregations and pastors.

As editor of *The Virginia Lutheran* in place of the Rev. Frank K. Efird who accepted a call to North Carolina, the Executive Council elected the Rev. Marshall F. Mauney of Lynchburg.

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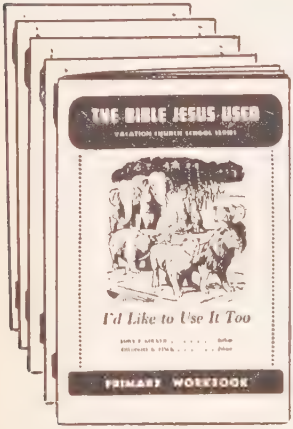

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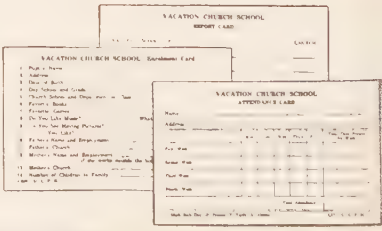

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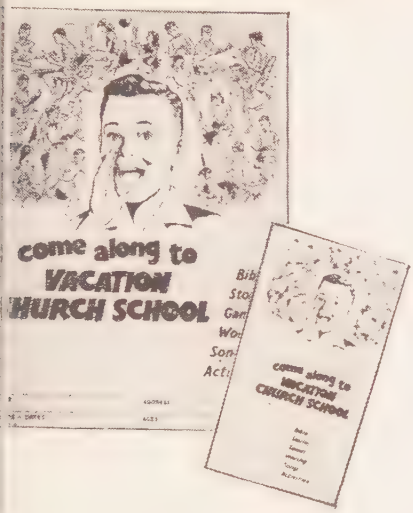

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This attractive poster carries the compelling message: COME ALONG TO VACATION CHURCH SCHOOL — BIBLE STORIES, GAMES, WORSHIP, SONGS, ACTIVITIES. At the bottom is space for the name of the church, date and hours of the school and ages. Lithographed on heavy white paper. Size 18 x 24 inches. (NS8G)

10c each

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Features the same illustration and carries the same message as poster (NS8G), with pace provided for personal message. Size 3⅜ x 5⅜ inches. (NS8H)

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ew, four-color Vacation Church School tag with particular peal to children. Measures approximately 3 x 2½ inches. verse of tag has Bible verse, "Serve the Lord with Gladness." g is complete with string. ((NSG2164)

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attractive award and souvenir for children attending Vacation urch School. Button is in four colors with a high gloss finish. attachment on back. Bible verse is "Teach me thy way, O rd." 13/16 inches in diameter. (NS710)

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Carthage, Trinity
Paul T. Hersch

Champaign, Grace
Edward J. Blenker

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

INDIANA:

Home Mission Full-timer Proposed at Synod

THE EXECUTIVE BOARD will recommend to synod convention a full-time superintendent of home missions to function as a mission developer and supervise the home missions work in Indiana. At present the president of synod serves as superintendent of missions. (Synod will meet in Richmond May 11-13.)

HOLY TRINITY CHURCH, South Bend, dedicated a new parish house April 19.

THE REV. THEODORE L. HERTENSTEIN will move from the Rock Creek Parish to become pastor of Mt. Zion Church, LaGrange, May 15.

WEDDING BELLS were to ring for Virginia Huffman, Louisville, Ky., and the Rev. Paul Stroup, Corydon, Indiana, April 25, in First Church, Louisville. Their fathers, the Rev. B. L. Stroup, Logansport, and Dr. Arthur M. Huffman, Louisville, were to officiate.

ROBERT H. HEINE

NEW JERSEY:

Trenton Church Plans Relocation in Suburbs

TRENTON—Relocating a congregation of 645 confirmed members is the major spiritual operation confronting Pastor Paul T. Warfield of St. Mark's Church, Trenton. The desirability of a new location was determined by the challenge in the suburban area and the proximity of the large percentage of the present membership.

The congregation sold the church building for $40,000 to Catholics who will use it as a youth center.

MISSION STUDY and fellowship sessions under the direction of the Northern Conference WMS have been held in Zion, Saddl

V JERSEY . . .

er; Redeemer, Dumont; Advent, Pali-
; and Grace, River Edge.

LFRED W. KIEFER, synodical attorney, been elected president of the Bergen nty Council of Churches. He is a mem- of Trinity Church, Hasbrouck Heights.

LANS for the construction of a $140,000 rch unit at Zion Church, Rahway, began a ground-breaking ceremony in March.

VALUATING the program of the church ol among the synodical congregations been the chief duty of Dr. Earl S. Rudi- of the Parish Education Board of the A. St. Paul's, Linden, and Redeemer, sey, have had the services of Dr. Rudi- ecently.

R. PAUL C. EMPIE, executive director he National Lutheran Council, recently e at St. Paul's Church, Linden.

VACATION church school workshop was l in Temple Church, Pennsauken, May 6.

XPANSION PLANS at Trinity, Runnemede, for a new Sunday school wing, enlarge- t of the present nave and a complete ovation of the present building.

PIPHANY, Camden, has received a legacy 500.

T. JOHN'S AND ST. PAUL'S, Irvington, icated a new $1,500 set of chimes on il 12.

$40,000 RENOVATION program at his- Trinity Church, Trenton, is underway.

ASTOR CARL T. UEHLING, Trinity Church, abeth, called to St. John's, Newark, n his work April 6.

ASTOR HARRY M. HOFFMAN, Bethany rch, Philadelphia, began his new pas- te at Roseville, Newark, March 1.

RALPH I. SHOCKEY

TARIO:

nada Synod Growing

VHEN Statistician O. T. C. Stockmann shed totaling the figures from the 118 gregations of synod he found many eases evident. Membership gains are quite as large as in 1951 when a

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ONTARIO . . .

number of Latvian and Estonian grou were organized, but are still high:

Baptized: 45,905—gain of 2,787
Confirmed: 32,457—gain of 1,876
Communing: 24,590—gain of 1,192
Sunday school: 9,431—gain of 660

Valuation of church property jumped per cent or more than a million dollars a total of $5,662,976. At the same tim indebtedness more than doubled itself rising to $778,830.

Average giving per communing memb was: for local expenses, $43.28 (up $15.3 for unapportioned benevolence, $3. (down $1.78); for apportioned benevolen $6.78 (up $.95); for all purposes, $53. (up $14.56).

A quick comparison with ULC figu reported in THE LUTHERAN, April 7 shows synod to be far above the avera membership gain and to have better th 75 per cent communicants to show agai the 70 per cent ULC average. Giving local purposes ran about ULC average; g ing for apportioned benevolence was abo average, but for unapportioned it w below.

Plans for the 1954 ULCA convention Toronto are taking definite shape. De gates are assured comfortable and adequa seating in the Eaton Auditorium atop a lar department store. Convention hotel will the King Edward, easily reached by a sh subway run from the convention hall. convention Sunday the local committ hopes to move delegates by special tra and cars to Kitchener for a great rally the Memorial Auditorium. Bishop Har Lilje has been suggested as speaker for t occasion.

Dr. Mars Dale, Saskatoon, first preside of the Canadian Lutheran Council, spent week in Ontario recently.

More than 50 teen-agers from 12 parish spent a day at Waterloo College and Sem nary recently, watched students in class a heard several addresses on the Christi ministry.

ABOUT 60 CAMP representatives and st

'ARIO . . .

ıbers met in St. Paul's Church, Hamil- April 12 to hear the Rev. Joseph Inslee ıe Board of Parish Education. Plans for construction of huts to replace the tents in use were announced by Elmer rman. The synodical brotherhood is ıged in raising the balance of $1,200 for purchase of 30-40 acres of land adjoin- the camp. Part of it will be flooded to ı an artificial lake.

ONALD STEWART, 1952 seminary grad- , was ordained in his home church, ity, Windsor, on March 22. He has as- ed charge of the Philipsburg parish . . .

L ANDERSON, 1953 graduate, has been ed to the newly formed Woodstock-East a parish.

r. JOHN'S, Aylmer, was dedicated April . . FAITH, Geraldton, has moved into its incomplete building . . . TRINITY, Ayton, usy cleaning up its new property, ex- s to begin building soon . . .

IAJOR HAROLD MERKLINGER, Missouri od chaplain in the Canadian Army, has ı assigned to Korea. He leaves shortly Western Canada for training with his which is scheduled for overseas duty ut Christmas. Chaplain Merklinger will enior Protestant chaplain—the first time, believed, that a Lutheran has held this erior position with any fighting force in British Empire.

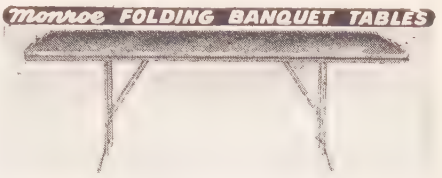
NORMAN BERNER

SCONSIN:

issions Apply for nod Membership

WO MISSIONS, organized a month rt, will apply for membership in rthwest Synod at the May 19th con- tion.

T. STEPHEN'S, Monona Village, Madison, organized April 12 by Missionary ight L. Shelhart, with a confirmed charter nbership of 158 and a total child mem- hip of 105. The initial meeting was l Nov. 9, 1952, with 76 present. Until the mission erected its house-chapel, services were held in the basement of a member's home. The contractor became so in-



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WISCONSIN . . .

terested in the new mission that he and his family became charter members. Among those confirmed was the mayor of the village. Of the 158 adult members, 112 were previously Lutheran. There were six adult baptisms and 30 confirmations. President Paul E. Bishop was the speaker at the first service, and Seminary President-emeritus Paul H. Roth the speaker at the complimentary banquet served at Luther Memorial Church.

THE SECOND MISSION, St. Paul's, Baraboo, is being readied for organization May 17. Missionary Rodney Hansen is in charge of the work here. It is likely that there will be 75 charter members on Organization Day.

STEWARDSHIP workshops were held in Milwaukee and in Two Rivers following Easter.

FOX POINT, Milwaukee, synod's highest per capita benevolence givers, has arranged that 245 copies of THE LUTHERAN will be received weekly by every home in the mission. Pastor is the Rev. William B. Downey.

THE REV. C. A. KIPPS, former associate pastor at St. Paul's, Neenah, has been called as camp manager on a nine-month basis for a two-year term. He has served at the Lutheran Camp, Waupaca, each summer for the past four years.

NORTHWESTERN SEMINARY choir is touring Wisconsin.

NOW THAT Milwaukee has made the "big leagues," Conference President A. G. Streich is asking for big-league performance on the matter of loading a car of old clothing for Lutheran World Relief. He has secured the co-operation of many Missouri Synod pastors who see the need abroad as common to all Lutherans at home. Assisting Pastor Streich among the Missouri brethren is the Rev. Felix Kretszchmar, Pilgrim Lutheran Church, Milwaukee. Oshkosh, Sheboygan and Madison expect to load full cars also.

MRS. E. G. WOOD, missionary to India, has been speaking at missionary rallies throughout Wisconsin . . . PARISH BOARD Secretaries Joseph W. Inslee and Erwin J. Spees have spent much time in April visiting in synod.

THE REV. A. HENRY HETLAND, Lutheran student pastor of the University of Wisconsin for nine years, begins his new work June 1, for Lutheran Student Service Commission. He will supervise campus work in the western states. His headquarters will be in Berkeley, Calif.

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PEOPLE

CLAUDE T. RENO, prominent United theran layman of St. John's Church, lentown, Pa., and judge of the Superior ourt of Pennsylvania, has announced his rentions to retire from the bench to re- me private practice. By the end of his rm late this year, he will have served the ommonwealth for nearly three decades. e is 70.

HENRY W. FOX, who had served con- cutively for 55 years as secretary-treasurer Zion Church council, Johnstown, Pa., re- ntly asked to be relieved of his duties ecause of failing health." Up until 1949, r. Fox had served as assistant cashier of e U.S. National Bank in Johnstown.

MRS. NORA LYNCH KEARNS, former reenville (Pa.) schoolteacher and wife of S. Congressman Carroll D. Kearns, of rrell (Pa.), is currently serving as presi- nt of the National Federation of Repub- an Women. Her new post carries with membership on the Republican National ommittee as representative of thousands party women's clubs through the U.S.

ALBERT KRAUSE was recently elected to new term as councilman of St. Luke's urch, Saxonburg, Pa. He has been treas- er of the congregation for 59 years, hav- g first been elected to the post in 1894. e's seen five pastors occupy St. Luke's pul- t, has been a delegate to five ULCA nventions.

R. M. SAUBERZWEIG, layman of Otoe, br., has just completed his 13th edition his hand-set, hand-printed copy of "The odigal's Return," poem first composed by m in 1949, since enlarged and elaborated on.

DR. LUTHER E. WOODWARD, editor of e "Journal of Psychiatric Social Work" d co-ordinator of Community Health rvices for the New York State Mental ealth Commission, has been unanimously ected chairman of the new inter-agency ommittee of Closer Integration of Lu- eran Welfare Services of Brooklyn.

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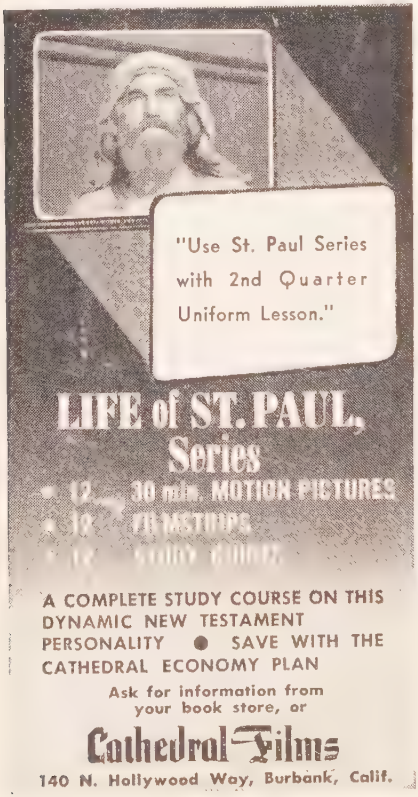
MIDWEST SYNOD:

"Fight Bingo Bill" Churchmen Urged

IF NEBRASKA CATHOLICS have their way, a law will be passed asking the citizens to legalize bingo for churches and charitable organizations. The social action committee of Midwest Synod is calling on the members of congregations to urge their senators to vote against such a bill.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THE NEW PARSONAGE at Blue Hill wa recently dedicated. Cost was approximate $22,000. On the same day, the new pasto the Rev. W. F. Lau, was installed by th president of synod.

TRINITY CHURCH, Columbus, recently ob served its 25th anniversary. The congreg tion has grown more than three times i size during the 25 years of its existence.

THE REV. MARTIN SCHROEDER, SR., Glen vil, Nebr., has been requested by the Boar of Education of the ULCA to conduct s weeks' lectures on the Rural Church in th Saskatoon Seminary, Sask., Canada.

FIFTY LAYMEN of synod gathered Apr 12 in Lincoln to report on their recent visi to the congregations of synod. Howar Peterson, Grand Island, conducted th evaluation meeting. They reported that a but a few congregations were visited c Sunday morning by a team of laymen, a pointed by the stewardship committe Plans were also made for a continued pr gram of stewardship throughout the yea

ON APRIL 19 special services of dedic tion of the new parsonage of St. Mark Great Bend, were held by Synod Presider L. J. Wolff, and the chairman of the Hom Missions board of synod, T. Althof, Russel St. Mark's was organized less than a yea ago. Ground was broken last month fo their new church, which is expected to b completed this fall.

CHRIST CHURCH, Louisville, has been en larged by adding a "conference room Cost: approximately $7,000.

ST. MARK'S CHURCH, Pender, has mad final payment on the church debt. Althoug members borrowed $25,000 to be repaid 10 years, the total debt was retired in le than three.

DR. F. C. NOLTE, pastor in the rural con gregation at Westboro, Mo., for the past years, was recently cited by the Tarkio Co lege, as one of the outstanding citizens of th community.

CHRIST CHURCH, Pierce, recently observe its fiftieth anniversary.

UNITED CHURCH, Lincoln, had as a sp cial speaker at their Brotherhood, Nebrask

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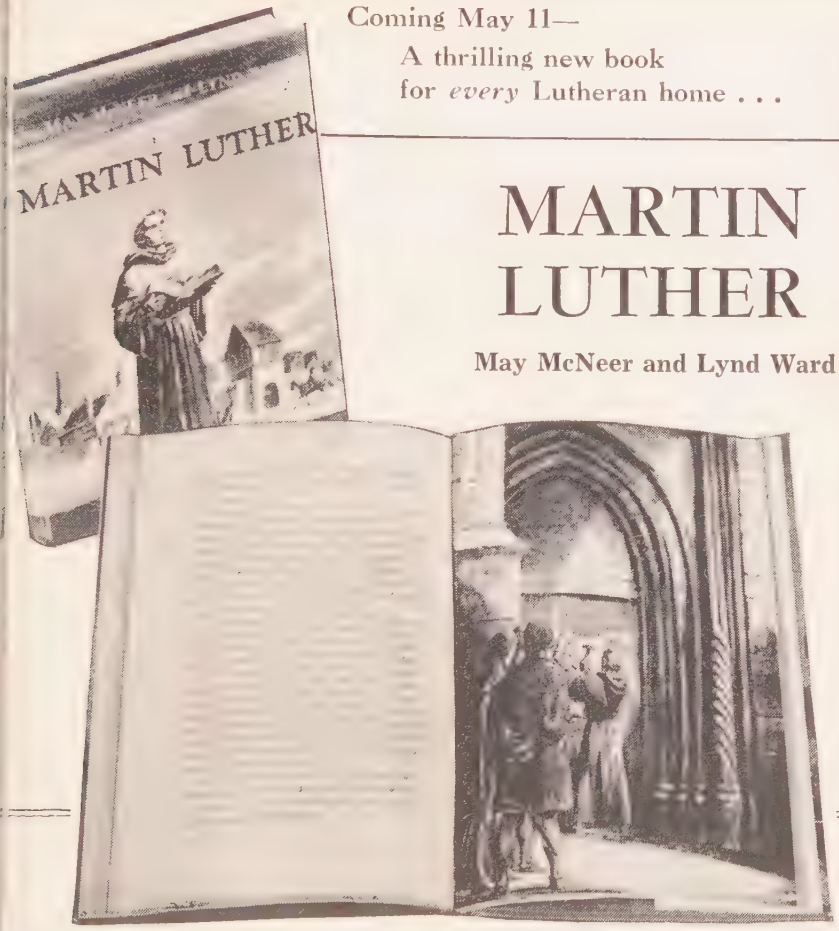

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MIDWEST SYNOD . . .

Senator John Adams. Mr. Adams is a Methodist pastor, in charge of work among Negroes in this section. He is a successful attorney in Omaha.

PASTOR E. C. HANSEN, Lincoln, Nebr., was again chosen as the chaplain of the Nebraska Senate. LORIN J. WOLFF

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CAMPUS

THIEL COLLEGE Lenten project for students and faculty at Thiel College has been the raising of funds to bring Lily Agnes Solomon to Greenville. Miss Solomon is a student at the Schade School in India of which Susan Glatz, a Thiel graduate, is principal.

MUHLENBERG College was to inaugurate Dr. Conrad Seegers as president of the Allentown, Pa., institution on May 2. Ceremonies were scheduled to start at 11:00 A.M. EDT.

NORTHWESTERN SEMINARY Choir left on its annual tour April 8. Concerts were conducted at Marshfield, Antigo, Marinette, Sheboygan, Milwaukee, Jefferson, LaCrosse all in Wisconsin. Harold Rygg is director. The final home concert was at Redeemer, Minneapolis, April 26.

GETTYSBURG College has been granted membership in the National Association of Student Personnel Administrators. Dean of Men Robert Fryling will represent the college in the new group.

WITTENBERG College set a new record for Lutheran percentage this year. Fifty-nine per cent of the 917 students—or 541—are Lutherans. Methodists are second with 95, Presbyterians next, with 75. Baptist and Congregational-Christian are next with 35 each. There are 26 Catholic students, 22 Episcopalians.

CARTHAGE College conducted its annual "Friendship Week-end" on the campus April 24-26, entertained over 1,000 high school seniors whose names were passed along by pastors, high school teachers and principals and interested alumni.

CENTRAL Seminary's officers report that faculty members and student body members traveled well over 100,000 miles during the current school year. Reason: supplying vacant pulpits and assisting congregations within the territory of the six supporting synods.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

NNSYLVANIA:

. Luke's Emerges ee of Indebtedness

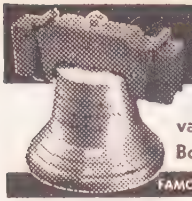
READING—St. Luke's Church, Read-, is free of debt. During the last five rs the congregation gathered $60,000 complete the payment on mortgage ebtedness, plus an additional $25,000 renovations to the church edifice and ish house.

Building and acquisition of additional rch and parsonage facilities is the news conference. ATONEMENT CHURCH, omissing, dedicated a $150,000 parish se . . . BETHANY CHURCH, Stony Creek ls, has dedicated a newly purchased par- age. The congregation recently sepa- d from the Mt. Penn-Stony Creek parish. EPIPHANY CHURCH, South Temple, held edication services marking the comple- n of the renovation program in the base- nt rooms of the church.

LATEST BUILDING PROGRAM in conference t St. John's, Kutztown. Ground breaking emonies for the $225,000 church edifice re held with the Rev. J. W. Bittner pastor, d the Rev. Paul J. Dundore, conference sident, participating.

THE REV. ERNEST A. WEBER completed a arter of a century of service at Advent urch, West Lawn. He was ordained into gospel ministry 31 years ago.

THE REV. RUFUS KERN was recalled to active ministry to serve as pastor of the



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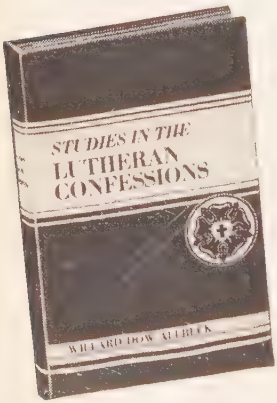
PA., READING . . .

newly formed Moselem-St. Peter's parish. He had retired 2½ years ago serving St. John's, Hamburg, for 28 years . . . The Rev. Byron J. Somers assumed the pastorate of the Wernersville parish, succeeding the Rev. Clarence R. Schaffer.

Mildred E. Hannum received recognition of her 25 years of perfect attendance as a teacher in the Sunday school of Calvary Church, Laureldale . . . Richard H. Snell, Bethany, West Reading, was installed president of the conference Brotherhood by the United Lutheran Church Brotherhood President Merwyn C. Fuss . . . M. Clara Sullivan, missionary on furlough from China, addressed the 56th annual convention of the conference Women's Missionary Society . . . St. Paul's, Longswamp, marked the 100th anniversary of the dedication of the present church building.

A. F. HOFFMAN

STUDIES IN THE LUTHERAN CONFESSIONS



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WELFARE

MILWAUKEE HOSPITAL, in Milwaukee, Wis., is marking its 90th anniversary. The School of Nursing is 50 years old. With buildings, grounds and equipment now valued at over $4 million, the hospital last year cared for over 16,500 patients. Early this year it graduated 21 nurses, admitted 79 new applicants for nurse training.

COMPASS MISSION, Seattle, Wash., has received a gift of $2,300 from the estate of Charles Brdar. A native of Yugoslavia who lived quietly in Seattle for many years, Mr. Brdar wanted to do something to express his appreciation for American citizenship. Compass will use the money to purchase recreation equipment.

LUTHERAN WELFARE ASSOCIATION of New Jersey elected Victor B. Marcussen its treasurer, following the resignation of Dr. Leo A. Schmidt. A vice president of the Hudson Trust Company of New Jersey, Mr. Marcussen has been a trustee of the welfare association for three years. He is a member of St. Paul's Church, Teaneck.

LUTHERAN HOME, Topton, Pa., reports that male applicants for admission encounter less delay than females. The reason —since Topton has a waiting list slightly greater than its total number of guests and cannot accept new guests until vacancies occur—is that the ladies are "outliving the men by quite a few years these days."

AT SALEM, VA., the Lutheran Children's Home of the South is preparing a sound motion picture on activities at the Home. Development of the project has not progressed as rapidly as was anticipated, but we should have the movie completed by mid-summer," according to Superintendent J. C. Rohrbaugh.

LUTHERAN SERVICE SOCIETY of Western Pennsylvania launched its annual fund-raising campaign May 3 under the direction of Philip Ihrig, Jr. This year's goal is $39,000. The society recently moved into new quarters in the House Building, opposite B. & O. Railroad station in Pittsburgh.

"I overheard them talking about the Baldwin on the Church steps

...after the service everyone stood around in groups chatting," an organist told us the other day. "And I was really pleased when I overheard someone say: 'never knew what a difference *true* organ music could make—it was heavenly!'

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HOME MISSIONS

OREGON: Regular church and Sunday school services are to begin this month aiming at organization of Holy Trinity (mission) Church in Portland this fall. The Rev. M. Roderick Anderson is pastor-organizer. Palm Sunday and Easter services were conducted in a schoolhouse; an acting church council helps direct plans for the mission.

Changes of Pastorate

MARYLAND

HARE, LUTHER L. From St. Mark's Church, Oakland, Md. To Bethany Church, Baltimore, Md. 2600 McElderry St.

NEW YORK

HEINS, HENRY HARDY. From Bethany Church, Central Bridge, N. Y. To St. Paul's Church, Liberty, N. Y.

NORTH CAROLINA

CASTOR, B. D. From Trinity Church, Concord, N. C. To St. Martin's Church (Stanly), Albemarle, N. C. Rt. 4.

COOPER, E. C. From Holy Trinity Church, Chapel Hill, N. C. Retirement.

WYRICK, HERMAN P. From St. Luke's Church, Charlotte, N. C. To St. Paul's Church, Hamlet, N. C.

YONTS, MARTIN L. From Trinity Church, Homer City, Pa. To Wittenberg Church, Granite Quarry, N. C.

PITTSBURGH SYNOD

AGNEW, RAYMOND E. From Calvary

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NTSCH, H. B. From St. Paul's Church, Farrell, Pa. To St. John's Church, Glassport, Pa. 509 Seventh St.

LINGER, WOODROW J. From Liberty Valley parish, Pa. To Rehoboth-Wall Rose parish, Pa. RD 1, Freedom, Pa.

WARTBURG SYNOD

SCHOFF, GEORGE A. C. From Redeemer Church, Hartford, Wis. To St. Peter's Church, Arenzville, Ill.

DECEASED

r. George Beiswanger

Dr. George Beiswanger, retired pastor of e Illinois Synod, died in Springfield, Ill., pril 5. He was 85.

Born Feb. 15, 1868, in Baltimore, Md., astor Beiswanger was a graduate of Getsburg College and Seminary and was ordained in 1895. Subsequently, he served astorates in Baltimore, Md.; Vandergrift, a.; Oklahoma City, Okla.; Kansas City, Io.; Constantine, Mich.; North Manchester, nd.; Monroe, Wis.; and Metropolis, Ill.

In addition, he had served as president f the Kansas Synod, dean of men and istory professor at Carthage College. In 924, Midland College awarded him an onorary D.D. degree.

He is survived by his wife, Mrs. Lugarda eiswanger of Harvel, Ill.; four sons, George V., of Milledgeville, Ga.; Luther, of Meropolis, Ill.; Phillip, of Anna, Ill., and John, f Easton, Pa.; a sister and a brother.

The funeral service was conducted in St. ames' Church, Harvel, on April 8 by linois Synod President J. Harmon Mcuire, assisted by the Rev. Burd Argenright and the Rev. M. C. Peterson.

r. G. Charles Goering

Dr. G. Charles Goering, pastor of St. eter's Church, Jamaica South, Long Island, . Y., died April 2. He was 57.

Born Nov. 25, 1895, in Utica, N. Y., astor Goering was graduated from Muhenberg College and Philadelphia Seminary

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and was ordained in 1921. He served subsequently in pastorates in Baldwin, N. Y.; Battle Creek, Mich.; Middlebury and Logansport, Ind., before returning to New York.

He had served as president of the Michigan Synodical Luther League (1924-34) and was secretary of the Indiana Synod from 1934 to 1952. He was a delegate to nine ULCA conventions and was a member of the Wittenberg College board of directors for 14 years. Wittenberg College awarded him an honorary D.D. in 1943.

Surviving are his wife, Mrs. Christina Goering; a son, Paul F. Goering (attending Philadelphia Seminary); his mother, Mrs. Anna Sheehan Goering; two brothers, and a sister.

The funeral service was conducted by Synod President Frederick R. Knubel assisted by Pastors Fred McLaughlin, Carl G. Toebke, and Indiana Synod President Frederick M. Hanes. Interment was in Utica.

Dr. H. L. McGill

Dr. Harry Lee McGill, pastor emeritus of Mt. Moriah Church, Anna, Ill., died March 16 in the Anna City Hospital where he had been a patient since November of last year. He was 86.

Born in Louisville, Ky., Jan. 21, 1867, he received his early education in the public schools of Louisville and Cincinnati. After serving for five years as a printer for the Louisville *Courier-Journal*, he attended Gettysburg College and was graduated from Gettysburg Seminary in 1893.

He was licensed to preach by the Olive Branch (Ohio) Synod and was called as pastor of Mt. Moriah, Anna, being ordained in the Southern Illinois Synod in September of 1894. He remained in this pastorate for 50 years, resigning July 1, 1944.

He served six terms as president of the Southern Illinois Synod (General Synod) and two terms as secretary. He also served as member of the Carthage College board for many years and received his honorary D.D. from Carthage in 1919.

Funeral services were conducted in Mt.

oriah Church March 18 by the Rev. Hugh ton. Dr. McGill is survived by his wife, rs. Birdie Finzer McGill.

LC CALENDAR

AY

3, 10. Nova Scotia Synod. Zion Church, Lunenburg

13. Florida Synod. Grace Church, Lakeland

13. Indiana Synod. St. Paul's Church, Richmond

13. Michigan Synod. St. John's Church, Three Rivers

13. Nebraska Synod. Trinity Church, Stamford

14. Rocky Mountain Synod. St. Paul's Church, El Paso, Texas

20. West Virginia Synod. Jacksons Mill

21. Illinois Synod. Grace Church, Springfield

21. Iowa Synod. First Church, Newton

21. Midwest Synod. First St. Paul's Church, Hastings, Nebr.

21. Ohio Synod. St. John's Church, Zanesville

21. Northwest Synod. Richfield Church, Minneapolis

27. New Jersey Synod. St. John's Church, Ocean City

28. Central Pennsylvania Synod. Messiah Church, Philadelphia

28. Ministerium of Pennsylvania. Holy Communion Church, Philadelphia

28. Pacific Synod. St. Paul's Church, Seattle, Wash.

28. Pittsburgh Synod. First Church, Washington, Pa.

28. Maryland Synod. Church of the Abiding Presence, Gettysburg, Pa.

28. Wartburg Synod. Berwyn United Church, Berwyn, Ill.

INE

4. New York Synod. Trinity Church, New Haven, Conn.

4. Slovak-Zion Synod. St. John's Church, Kenosha, Wis.

5. Canada Synod. St. John's Church, Waterloo, Ont.

A PARSON PONDERS

Once upon a time there lived a figure of colossal influence in theological circles. His name was James Denney. Even today, he being dead, yet speaks with authority to generations who feel his influence. Writing to his closest friend, he gave vent to his feelings about mysticism. His obvious dislike gave rise to a famous definition: "To be at sea in a fog."

No doubt the professor failed to do justice to a phase of religious experience which deserves consideration. His main thesis, however, merits attention. There are people who love to be mystified when they need to be edified. Vast sums are paid to clever mystifiers. To be at sea in a fog is a thoroughly enjoyable treat for some varieties of religious devotees.

And in financial matters, this strange fascination holds sway. Cloudiness and vagueness appeal irresistibly to this type of mind. Not so with the Fund Family. Despite the lure of the crystal ball, this Company wants to clarify rather than to mystify. What can't be comprehended, shouldn't be bought!

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"More than a Business— an Institution"

In conclusion . . . . . .

In the days when I was a parish pastor an organization in the local high school decided to go as a group to some church of the community one Sunday morning each month. One of the teachers, as I remember, invented the plan.

Some members of this group did not usually go to church. But they came along with the others because it is easy to influence teen-agers to do what the whole group is doing. You might suppose that any pastor would applaud a plan like that. But I opposed it, and went to a meeting of the group to ask that it be dropped.

Sunday morning, I said, is one time in the week when public-school organizations have no authority. If it is agreed that a school club is to determine how its members spend Sunday morning, the time may come when the group will decide, through pressure from its leaders, to go for a hike or a picnic instead of to church. That happened in Germany when the Hitler Youth used Sunday mornings for recreation and sports.

My point is that even if something looks good at the moment and is favorable toward our own desires, we should oppose it if it is wrong in principle. That applies, it seems to me, to the crusade now underway to ban lurid books and magazines from the newsstands (*see page 6*). In scores of communities church groups have persuaded local officials to give power to the police to order various books out of circulation.

I don't doubt that these publications incite some youngsters to immorality. Public opinion should make itself felt. Publishers, distributors, and sales agencies should hear about our dislike for the sale of these books. Also there are clear cut laws for suppression of obscene publications, and action can be taken through our long-established courts. But putting censorship in the hands of the police means breaking down a fundamental American principle of freedom of speech.

If books are banned by police action in response to the wishes of strong pressure groups, we may find next year that a book about Luther suddenly disappears from public sale, and we won't be able to find out why. When government by police action replaces due process of law the source of authority is always concealed, and all protests are futile.

This is also why I think some of the current investigations in the U.S. Congress are dangerous. We Americans have the rights of free men. If we are guilty of crimes, there are laws against us, and courts where we can claim fair trial. This freedom under law was bought at a great price over the centuries. It is a mighty protection to us in the free expression of our faith as Christians.

The inmost evil thing about the Communist world is that it destroys freedom. People are at the mercy of secret decisions made by a few, and enforced by the police. They have no protection of civil rights. We must be determined that this shall not happen here.

To win a minor victory in clearing the newsstands or catching subversives is not so important as keeping for our children the major victory our forefathers won for us, the right of freedom to speak and write and act unless in a fair trial we are proved guilty of violating the law of the land.

—ELSON RUFF

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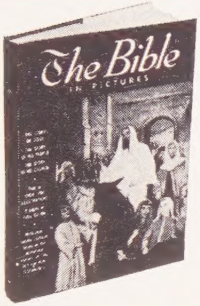

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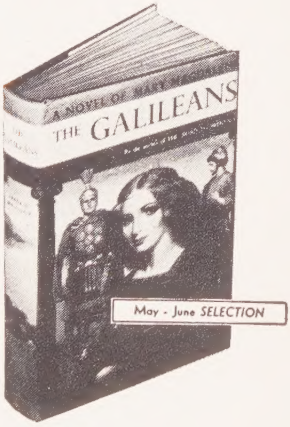

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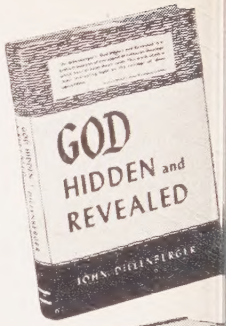

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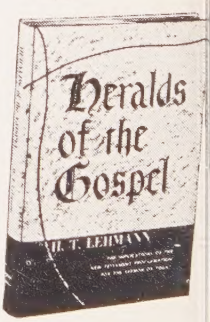

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